The Unitarian
REGISTER

Mid-Summer 1959 40 Cents

LIBRARY
STARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

DEWEY'S CHALLENGE TO IRRATIONAL MAN: George R. Geiger
A LETTER TO MR. EATHERLY *and* A LETTER TO MR. KUBO-YAMA: *by* Grace B. Martin OUR GOOD INTENTIONS: *by* Lincoln P. Bloomfield WE STAND: *by* Harry H. Hoehler *and* Harry M. Stokes

The Unitarian REGISTER
Founded 1821 as The Christian Register

Volume 138 *Mid-Summer 1959* Number 7

Open Forum 2
DEWEY'S CHALLENGE TO IRRATIONAL MAN:
George R. Geiger 3
A LETTER TO MR. EATHERLY *and*
A LETTER TO MR. KUBOYAMA:
By Grace B. Martin 6
OUR GOOD INTENTIONS:
By Lincoln P. Bloomfield 8
WE STAND:
By Harry H. Hoehler and Harry M. Stokes 11
Editorials 14
Books and Ideas 18
News of the Unitarian World 20
FRANKLY SPEAKING:
By Dana McLean Greeley 47

ADVISORY COMMITTEE: Ben H. Bagdikian, Providence, R. I.; Berkeley B. Blake, Santa Barbara, Calif.; W. Wallace Bush, Duxbury, Mass.; Dan Fenn, Jr., Lexington, Mass.; Raymond C. Hopkins, Brockton, Mass.; Edwin A. Lane, Audubon, N. J.; Jack Mendelsohn, Jr., Boston (chairman).

MANAGING EDITOR and News Editor, Vic Bovee. Assistant Managing Editor, Judith Quinn. Poetry and Verse, Herbert Hitchen. Advertising and Promotion, Robert B. Johnson. Production and Design, Gobin Stair. Business Manager, Paul Letteney. Circulation Manager, Mary Browning.

Member, Associated Church Press.

The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass.

CHANGE OF ADDRESS: Any change of address should be sent to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass., at least four weeks before the date of the issue with which it is to take effect. Include both old and new addresses.

THE UNITARIAN REGISTER. Published monthly (except months of August and September) by the Department of Publications, American Unitarian Association, 232 Summer Street, Boston, Mass. Editorial and executive offices, 25 Beacon Street, Boston 8, Mass. Second-class mail privileges authorized at Boston, Mass. Subscriptions, U. S. and possessions, and Canada, $4.00 a year, $7.00 two years, $10.00 three years; foreign, $5.00 in American money; single copies, 40 cents. Copyright 1959 by the American Unitarian Association, a co-operating member of the United Unitarian Appeal. All rights reserved. Printed by Beckler Press, Inc., Boston, Mass., U.S.A.

The Bandstand on Boston Common is a landmark familiar to May meetings visitors. Roland H. Bainton, Titus Street Professor of Ecclesiastical History at Yale University, painted the water color from which our cover picture was taken. Among Dr. Bainton's many books are Here I Stand: A life of Martin Luther *(Abingdon Press) and* Hunted Heretic *and* Reformation of the Sixteenth Century *(Beacon Press).*

Open Forum

EDITOR'S NOTE: A letter in the April "Open Forum" was attributed to Ralph C. Bailey, Asheville, North Carolina. Mr. Bailey actually lives in Hollis, New York.

NEW FORMAT: LABOR IN VAIN?

To the Register: I do not think much of your change of format, especially the new interior of the magazine. You say the Department of Publications, the advisory committee, and the staff have been planning the changes . . . for many months; it looks to me as if they have all labored in vain. There wasn't anything wrong with the *Register* the way it was.

As for the larger print being an improvement, it just cuts down the meat contained. For instance, I compared the June issue with that of April, and I find that with the same number of pages there are only half as many letters, book reviews, and signed articles.

I miss the signed articles; more particularly do I miss "A Unitarian in Washington," by Mary Blanshard. Her penetrating comments on the political scene in Washington were after my own heart. The magazine loses some of its luster for me with her absence. . . . — JAMES MCKEON, *Clifton, N. J.*

To the Register: My first look at the new *Unitarian Register* gave me a very considerable satisfaction. The paper is pleasant and easy to look at. The type is excellent, and the general makeup very attractive and readable.

The *face* of the new *Register,* however, is something else again. Here is the sort of thing one would look for in an old attic filled with antiques. What on earth have the shadowy and ghostly knight and his even more shadowy and ghostly followers to do with the spirit and symbolism of Unitarianism?

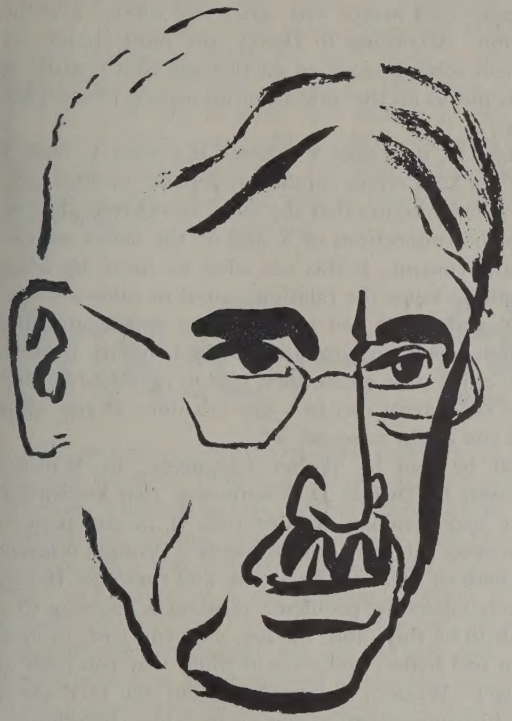
I do hope this first page will give a better index to the rather excellent interior in future issues. . . . — EDWIN T. BUEHRER, *Chicago, Ill.*

To the Register: Cheers on your new dress and personality. You are like a friend it is a joy to have around the house. Before you seemed like a relative who had to be given room from a sense of duty. You are now enjoyed. — ROBERT A. STORER, *Winchester, Mass.*

To the Register: . . . I want to congratulate you for the wonderful things you are doing with the *Register.* I liked the June number very much . . . you are working along just the right lines. . . . — ALFRED MC CLUNG LEE, *Malverne, N. Y.*

To the Register: I am thrilled by the new format, and . . . I have come to the conclusion that our magazine

(*Continued on page 15*)



DEWEY'S CHALLENGE TO IRRATIONAL MAN

Human possibilities

George R. Geiger

Dr. George R. Geiger, professor of philosophy at Antioch College, Yellow Springs, Ohio, studied with John Dewey for two years, just before Dewey's retirement. Portions of Dr. Geiger's latest book, John Dewey in Perspective, *are used here with permission of the Oxford University Press. This article was taken from a recording of Dr. Geiger's May meetings address.*

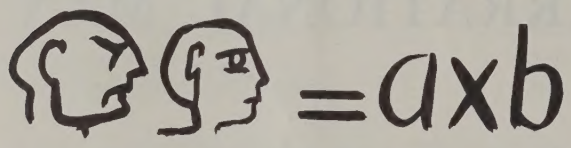
The ideas of John Dewey in philosophy are no more popular today than are his ideas in education. Dewey is not contradicted; he simply is considered to be dated and passé. While it's bad enough to be wrong, it's much worse to be old-fashioned. Dewey's "vulgar pragmatism," his advocacy of the rational approach to life is old-fashioned because now we celebrate irrational man, the man of anxiety, ambiguity, and sin. There is a whole spectrum of irrational man, from the ultra-violets to the infra-reds, including various forms of Neo-orthodoxy, Existentialism, and, the beat generation. Which are the ultra-violets and which are the infra-reds, I am not prepared to say.

One of the main suggestions of Existentialism — a very popular philosophy, especially among young persons when they're not Zen — is the immediacy of experience, the fact that there are incommunicable, direct, unique experiences which cannot be talked about. I cannot discourse into a color-blind man the meaning of redness. If I talk about something else like light waves or angstrom units, I *am* talking about something else. There is an immediate quality to what I see when I see red which cannot be defined. I think it has been overlooked that Dewey also recognizes two different, not *kinds* of experience divided by a wall, but two rhythms of experience — one the immediate "having," and the other "knowing" about what one is having. To use Dewey's example, if I drink some water, I can say, "My thirst now for the moment is assuaged." On the other hand I can say, "Is it really H_2O?" Talking about the water in terms of chemical analysis is "knowing" experience. Drinking it is "having" experience.

I am trying to suggest, for people critical of what they think Dewey is talking about, that he restricts his rational approach to the knowing, instrumental, problem solving type of experience. In a famous answer to Croce, Dewey says the realm of art, of consummations, is one in which his pragmatism does not apply. Why? Because there is no problem, when one experiences something for its own sweet, intrinsic sake.

In discussing values, Dewey rejects two things. He rejects the belief that values are intimations of a tran-

scendent realm of good. Since intrinsic experiences are incommunicable and unique, no theory can be developed about them; therefore, he also rejects the idea that values are immediate enjoyments, that anything one likes is a value. Dewey says that values depend upon choices among immediate goods, that it is only when one has a problem that what he means by value emerges. The problems can be the choice between chocolate and vanilla ice-cream, or the choice of a profession, the choice of a wife, or the choice of martyrdom, not that the last two go together. Whatever the choice, there is the locus of value; there is the locus of knowing; there is the locus of a rational approach. That idea is no invention of John Dewey. The great question of ethics, which comes from Immanuel Kant, is "what shall I do?" I emphasize the word "do"; the question is not "what shall I think?"



Before I define "rational approach to problem solving," let me recognize the assumptions in Dewey's philosophy: *It is good to solve problems.* If you think a problem should fester, that it provides testimony to some alienation of man from the world — Tillich, Niebuhr; if you believe problems must be encouraged and that anxiety is not to be cured; if you assume that problems show man's sinfulness and his anxieties, and therefore that to solve them is an act of bad faith, then please read no more. *Problems are specific, not general.* There are specific absurdities and not absurdity in general; there are particular human situations and not "the human situation." There are many ways of solving problems: one can lie down till the feeling passes over, or he can solve them by habit, by custom, or by improvisation. *Problems should not be extended when one tries to solve them.* If I want roast pork, I no longer burn down houses.

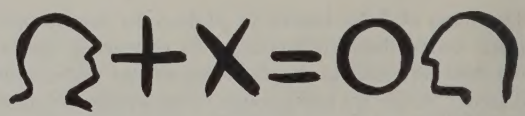
Finally, nothing in my reading of Dewey leads me to believe that he ever has said that *all* problems can be solved. I suggest that in the last years he himself became rather pessimistic. Remember, he died only about seven years ago, so that he lived long enough to know that men had lost their nerve. Thus, I try to forestall the typical criticism of the optimistic, naïve idea of continual progress which supposedly one finds under the name of Dewey.

What is meant by the rational approach, by reflective thinking, intelligent inquiry, even scientific method, phrases which are thought of as so typical of Dewey? In his primer, *How We Think,* a very simple, beautiful little book on logic, Dewey divides the act of reflective thinking into five steps: the problem — we wouldn't think unless there was a problem; the diagnosis of the problem; the rise of hypotheses or suggestions for solving the problem; the working out of the implications of the hypotheses — if I accept this, what will follow; and the verification. According to Dewey, the most simple act of problem solving seems to go through that routine of five steps just as do the most rigorous aspects of scientific methods.

If I have X, then does Y follow? If I want Y, must I not first get X? Certain conditions depend on other conditions. Dewey argues that the more knowledge we have between the connections of X and Y, the better we can decide and control. Is this not what we mean by being intelligent, to know the relation, causal or otherwise, between X and Y? If you wish to keep your figure and avoid high blood pressure and maybe coronary trouble, and also enjoy your meals, then you go on a low fat diet or a low cholesterol diet or a low salt diet. If you want X, then you ought to secure Y.

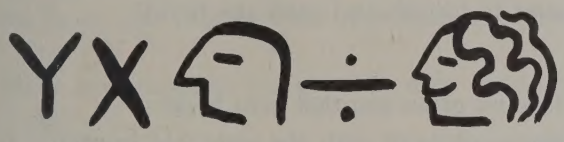
I shall be told by Walter Lippmann, by William White, even by Dwight D. Eisenhower, that knowledge does not give wisdom. You've read it in the papers: "Science never can solve our problems." Wisdom is learning the ends of life, not the means, and therefore Dewey completely misses the problem. Wisdom is knowing why you wish to be thin, and, further, why you wish to look better or feel better, and, even further, why you wish to live longer. Wisdom is knowing about the final ends, not the instrumentality of the means (low cholesterol).

Assuming that that is correct, that in every act we are driven in a chain reaction until we can stop nothing short of the final great good — happiness, or whatever, the step of implication still remains the same, and I fail to see how wisdom precludes knowledge. You certainly are not going to achieve wisdom without knowledge, unless you believe that ignorance is bliss and 'tis folly to be wise. If you believe that wisdom alone can give you the end, then I suggest that knowledge is still important in attaining happiness, love — all those wonderful words. How does one get to love? If he needs a psychiatrist, he may be incapable of love; therefore he may have to have knowledge which the psychiatrist can give him before he can love.



But have *you* directed your life always toward those final ends? Do you get up in the morning and gird your loins — something they do in the Bible — and say "I want to be happy!"? I think there is something phony about the insistence that ethical conduct can be judged only when we reach the final goal, the supernal wisdom. I don't believe most of us live that way. We solve our problems; we do the next step. According to John Dewey's illustration, you never can dissuade anyone from committing suicide by talking about the value of life; yet, to switch to William James in his famous essay "Is

Life Worth Living?" you might by suggesting he wait for the next mail. Most of our lives are lived in the middle course in which the cool touch is needed, the cool touch of this type of saying: If I want X, then I have to know how to get it. If I want Y, I must have X. If I get X, then certain things follow. I can't have my figure, or I can't have this and that if I do not know something else. And the middle course is the area in which Dewey's ethics operate.



The second aspect of reflective thinking is scientific method. By that I refer to no single, simple experimental routine. There is no overarching science whose method contains everything. John Dewey has said, "Every area of experience is equally real and demands its own methods." Therefore, it is no relevant criticism of science to say that "you can't put people into test tubes." The psychologist just doesn't put people into test tubes. I define science as an attempt to secure in a given area of human experience knowledge, prediction, and control of sufficiently general a nature to be applied to a number of particular cases.

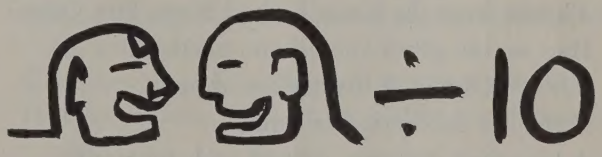
I emphasize the importance of scientific attitude, the attitude of self-criticism — self-corrective, hypothetical, tentative — the idea that perhaps there are no absolutes for the scientist, that no matter what he says there is a probability that he is wrong. How many people at Geneva said after making a resounding statement, "The probable error of that remark is plus or minus X"? The scientist is tentative because it is only that way that problems can be solved; that way he can adjust and accommodate himself to a changing world.

Can what I believe Dewey thinks of as the scientific method be applied to the area of values? The usual answer is that it cannot, at least in the same way it can be applied to something else. If you make that statement, then your assumption must be that values are discontinuous with the rest of human experience and that there is an a priori reason in the very nature of values that makes them unavailable to anything we can talk of as rational method. Are values continuous with the rest of experience, or not? Dewey argues for the first, the critic of Dewey insists upon the second. Dewey is vulnerable because his approach is promissory. It is futuristic; it is trying to get man to do something he has not done already.

But the attack upon Dewey is upon quite other grounds. It is this: that Dewey's rational approach has been tried and found wanting. That's why Dewey is old-fashioned. Niebuhr tells us that modern man has been behaving thus for, lo, centuries. This is the big lie of irrationalism.

Walter Lippmann, William White, Paul Tillich, or Reinhold Niebuhr would say that we have been humanists, Deweyites, etc. all this time, and look where we are. The same argument prevails in education — that we have tried progressive education for generations with results of delinquency and all the horrors of the schools. I wonder how much honesty there is in the statement that the American public school has been progressive in Dewey's sense for generations. That claim is so transparently false that to mention it would seem to refute it. How old is psychiatry? How old is cultural anthropology? How old is sociology? How old is economics? These go back at most fifty years or a hundred years. The experimental techniques in those sciences are just getting started. To say that it is time for a change back to obscurantism because man has been reasonable these many years and look at the wars it has brought him, seems, if honest, incredibly naïve.

I admit that Dewey is vulnerable, but I insist that his vulnerability has promise and hope. His is a Promethean religion that says "let's try this" or "let's work at that." What else have we? What are the alternatives to the reflective approach to our problems? Dewey urges people to try what they have not yet done. On that he is never naïvely optimistic. In Dewey's philosophy is the sense of the tragedy of life that gives Tillich and Niebuhr their hearing, the sense that life is struggle, that there are problems, that we don't live in a holiday world. Dewey recognizes that wish transcends performance. He knows, as Sidney Hook says, that in problem solving in any decision one must reject alternatives which well may have great promise. There is nothing incompatible in the rational approach to life with an honest realization that the human situation is fraught with tragedies.



In *Commentary* Dewey in his ninetieth year remarked: "The task of philosophers today is to encourage and further methods of inquiry into human and moral subjects similar to those their predecessors in their day encouraged and furthered in the physical and physiological sciences. In short, to bring into existence a kind of knowledge which, by being thoroughly humane, is entitled to the name of moral. Its absence seems to explain the prevailing world-wide state of uncertainty, suspense, discontent, and strife. It would also seem to indicate with startling clearness that the one thing of prime importance today is development of methods of scientific inquiry to supply us with the humane or moral knowledge now conspicuously lacking."

No coda full of bravura, this is the quiet note produced by the position that a liberal civilization takes that reason can ennoble the human estate. This, I believe, is Dewey's persistent challenge to irrational man.

A Letter to Mr. Eatherly

"Claude Eatherly, 39, who took part in the bombing of Hiroshima and Nagasaki, accused of burglarizing post offices, pleaded innocent by reason of temporary insanity. A psychiatrist said Eatherly felt responsible for killing 100,000 people." — Associated Press

My dear sir. Yes, we can address *you* thus.
You still live. Are you luckier than that other,
The Kuboyama, who did our dying that we might live
To test more bombs? *He* died once, at thirty-nine,
The age at which you, too, now find yourself.
How many times have you died? Once? Twice?
A thousand or two? Your doctor says you may have died
At least a hundred thousand times.
We know statistics are a bore, but tell us, Claude,
Was each death the same? Or were you surprised, each time,
By your still-lingering capacity to feel,
To joy, to hurt, just when you'd decided to be tough,
Get used to this business of borning and dying?

Ah, Claude, friend, what little bit of security did you seek
To take from the Great United States Post Office?
Had we not given you all you needed?
Power? Glory? A little piece of fame?
Perhaps a decoration or two?
A beautiful uniform, striped with hierarchy,
With sacerdotal trim, in which you looked most handsome?

Did we forget to tell you about the worm, Guilt,
Which we wove unknowingly into the gold thread,
Later to tarnish and spoil the braid?

Have we given you that bent back?
Bent — oh bent with the same old burden?
Is there no end of men carrying this cross for others?
Are there enough of us who care,
One hundred thousand citizens of this
Great and glorious democracy of which
Our braggart statesmen boast,
To get the Thing off your back?
Can we cut the Censor in your mind down to size?
Hack the guilt into small enough pieces so that
Each of us, singly and alone, can carry away
A part of it for you?

Will you walk then, in straight-backed health,
To the letter box, and find there
A first-Corinthians-thirteen,
A billet doux, an absolutely-guaranteed-tarnish-remover,
From your wife, your best girl, your affinity,
Asking you to leave guilt behind,
And come home again to love?

A Letter to Mr. Kuboyama

". . . medical journal runs case history of Kuboyama, fisherman killed by radiation." — Reuters, Ltd.

My dear sir. We take our pen in hand. No. That's no beginning.
How does one address a ghost? Especially a radioactive one?

Reuters says your manner of death, riddled as your body was
By radioactive particles exuding death-dealing cancer rays,

Is published in a medical journal.
What's more, the news says, you lived longer than those
At Hiroshima, or Nagasaki, because, sir, you were given
Skilled medical care, "regardless of the cost."
(And a pretty penny it must have cost them, too, what with today's prices.) Really, now, my good fellow,
We hope you remembered your manners at the last,
Made sure to thank the good doctors, who, after all,
Kept you alive to the ripe old age of thirty-nine,
Six years older than that other one, whose hands,
Like yours, were scarred, not with radiation dermatitis,
But nail prints.

Did you remember, when your ankles and stomach began to swell,
And your lungs filled with fluid, to say, as he did,
"Forgive them, father, for they know not what they do?"
Or is this asking too much from a heathen Japanee?
After all, the good doctors and scientists so interested
In you were Christians. They would expect this of you.

How was it, by the way, when they made the mushroom cloud
Over the simple boat you called "The Fortunate Dragon"
In the year of Our Lord nineteen hundred and fifty-four?
Did you look up from your fishing nets to see the sun explode?
Had your mother told you millenium myths as a boy?
Did a voice say "Come follow me," in Japanese,
As it did to other fishermen on the shores of Galilee?
What *happened*? Oh, tell us, Mr. Kuboyama!
"Were you there when they crucified Our Lord?"
Tied Prometheus to the rock,
Gave the hemlock to Socrates?
We realize, of course, there was no time for Gethsemane,
Nor Crito's offer of escape. But before the poison cloud,
On the *pax-vobiscum* sea, was it like a garden out there?
Ah yes. We know. We've gone a-fishing, too. Great sport.
Restful, and a good living to be made at it, they say.
But since you'd no time to pray for cup's removal,
Can you tell us, Mr. Kuboyama, how it tasted,
Filled with the radioactive particles which later
Made ashes of your belly? Was it sour? Was it bitter?
Socrates found the stuff made his legs heavy.
Or were you filled with a strange sweet giddy grace
As they sat at your bed, drawing temperature charts
And offering you vinegar for your thirst? Jesus!
These are the things we need to know. How is it
To die for humanity? Only you and some others,
On the cross and elsewhere, can tell us.
The surprised ones, who never meant to die
For someone else's sins, but did anyway.

Well, now we've written this and don't have your address.
The news says they flew pieces of you to England for study,
So there's no use looking for you in graveyards.
Perhaps, at last, the time for saviors and satires is past,
And this time we will have to do our own suffering.
The capitalized pronoun, the bitterness, availeth not
And this letter must not be burned with guilt's sharp stylus,
But etched, delicately, with love's soft feathered quill,
On *our* hearts, not yours; tossed, desperately,
Into God's great unwashable sky, into which
We have also spewed our human sickness.
But somehow, somewhere, we have to mail the letter,
Pretend and hope that there is a part of you left to find it.

To do otherwise is to join you, which may happen yet.

Anyway, Mr. Kuboyama, if you should some day get the message,
Standing around up there with Prometheus and those fellows,
Discussing the relative pain of vultures and radiation
Gnawing at livers, will you accept it, from all of us?
From the doctors who cared for you, and learned from you,
From the sun-stealers, who, in sorry error, killed you,
And the rest of us, who sat, nibbling cheese and beer,
Watching the bomb-picture on television, after the commercial,
Just before switching impatiently to Milton Berle?
Perhaps, Mr. Kuboyama, you will forgive us,
When you see that at least some of us now wear,
Three years after, johnny-come-lately's,
A bit too proudly, like a decoration, a medal,
A broken and contrite heart.

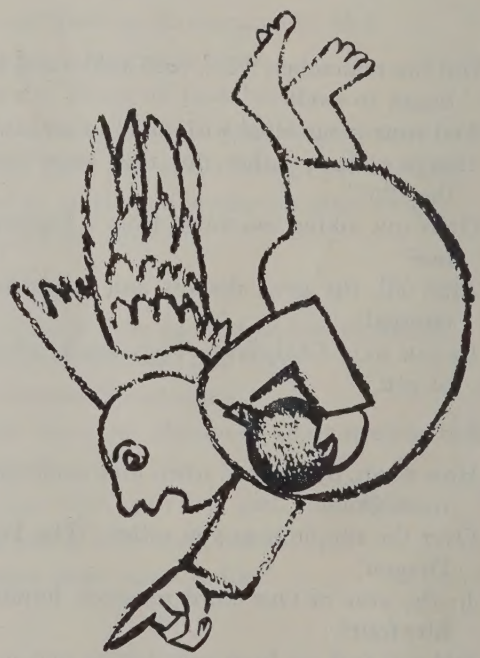
Grace B. Martin

OUR GOOD INTENTIONS

by Lincoln P. Bloomfield

Resolutions reveal dangerous naivete

The 1954 annual meeting of the American Unitarian Association directed a committee to study the "whole matter of resolutions," those expressions of denominational concern for world problems which are for many the main purpose of the trip to Boston. In its report the following year, the committee declared that resolutions on controversial subjects seemed of particular value at that time to "reaffirm opposition to steps in the direction of conformity of thinking and neutrality of expression," and recommended that procedures be devised to "prevent the presentation or adoption of ill-considered or over-emotional statements." As the result of that report, the present procedures regarding resolutions were developed. At the 1959 meetings, Dr. Lincoln P. Bloomfield, member of the staff of the Center for International Studies at the Massachusetts Institute of Technology and a director of the AUA, delivered the substance of this article in expression of a continuing concern about the sense and effectiveness of the resolutions.



As I review the resolutions presented to the 1959 annual meeting of the AUA which fell under the head of "Peace, International Relations, and Allied Subjects," I am troubled by a number of profound misgivings. I have entertained those misgivings over a good many years, and I believe the time has come to register them.

There are three related problems: first, the merits of the individual resolutions; second, the general effect which is conveyed by the resolutions; and third, the larger question as to whether any useful purpose is served

by this annual attempt to record what is presumably the sense of the denomination on a variety of international and foreign policy problems by the hasty passing of resolutions at its annual meeting.

The resolutions submitted this year do not differ appreciably from those submitted in previous years, and it would be difficult to argue with any single one of the objectives that underlie them. Difficult, that is, until the resolutions themselves are examined. There is, for example, a resolution on banning nuclear tests. It is based explicitly on the assumption that the testing of nuclear weapons "brings about an acceleration of an arms race." It is not at all clear on the basis of historical evidence that this is so. Moreover, there is a body of serious professional opinion, equally well motivated, which concludes that the safety of this country may lie in continued testing to perfect weapons of a defensive nature. Anyone carefully following the negotiations knows that the Soviet Union blocks a test ban, just as it blocks any disarmament proposals, because it is unwilling to permit veto-free and foolproof inspection to verify the agreement. Is it not reasonable to address our pleas to those who are frustrating the purpose of the resolution rather than those who are sponsoring it? In any event, the problem is complex and requires careful analysis. I am troubled by the fact that six hundred or so lay delegates were asked to approve a badly framed position on the subject without the benefit of any really serious analysis of the problem. Indeed, that may be said with respect to every resolution involving complicated and portentous judgments, many of them distant from denominational concerns.

The resolution on world peace is perhaps 1959's most egregious example of a shallow, doubtless well-meant, but in many ways dangerous diagnosis of a grave problem. The diagnosis contained in the resolution is that we do not have world peace because, in some unexplained way, the "knowledge" of how to achieve it is very limited. The solution proposed is "research and study," and the establishment of a Cabinet post of "Secretary of Peace" (whose relationships with the present Secretary of Peace, that is, the Secretary of State, remain unspecified). Finally, it contains the suggestion that everyone take an active interest in the problem and establish study groups. On the latter count I have no quarrel, and indeed I think that the more study and thought that is given, the more illumination will result. I am greatly depressed, however, by the persistence of the illusion that "peace," whatever that may mean in the present world situation, calls merely for the application of behavioral techniques to the relationships between nations, and that defective "understanding" on our part causes peace to continue to elude us.

A reader of that and other resolutions would be forced to conclude that the Unitarian church somehow has failed to observe that our society is being subjected at present to a massive assault by a determined and purposeful assailant, and that whatever we may be doing wrong in our efforts to defend our society, that assault is the very fibre of contemporary history. The most dangerous single fallacy in the spectrum of current liberal beliefs is that the problem exists because of something we are doing wrong, and that the answers can be found in the realm of interpersonal relationships as they function in a permissive, co-operative, domestic society such as our own. That belief, more than any other, continues to disable otherwise intelligent liberals of our persuasion from achieving with respect to world problems the one objective which our denomination holds to be of value above all, that is, the truth. I find no word in that resolution, or indeed in *any* resolution, about the root cause of conflict in the world today, or any indication that we share the average high school student's awareness that another society has declared war upon us and has engaged us in that war on every front except the military. No amount of studying, no creation of new Cabinet positions, and no research, however much they may be needed, is going to take the place of a clear recognition of the central problem our society confronts today. Certainly the peace that has been maintained so far, against all historical evidence, has been preserved by an unflagging determination to maintain our military strength and our nerve and our will, while seeking realistic political and other accommodations that will enable us to get through this perilous period without large-scale war. Self-deception about the facts serves only to confirm the suspicions of others that self-styled liberals often tend to become prisoners of their own species of dogma and doctrine, however loudly they may proclaim their devotion to truth and to the open mind.

The resolution on universal United Nations membership, declined in the church poll but re-introduced at the meetings, is obviously a call for the inclusion of Communist China in the United Nations. There is much to be said on both sides in that argument and, certainly before the denomination is asked to take another position on it, I would like to see an analysis of the question put before those who are asked to vote. Such an analysis should include among other things the moral issues involved in sacrificing the Nationalist Chinese regime as well as many other millions of Chinese in Southeast Asia who look to the Nationalist Chinese regime as the preferable choice, compared with the values of increased political contact with the Chinese Communists. Until the argument is presented objectively and with full moral weight given to both arguments, the denomination

would, in my opinion, demean itself by agreeing in a quick and unthinking vote to the stated objective.

Another resolution was submitted to the churches on reciprocal trade. It was, I believe, equally questionable in its premise that increased trade with the Russians and Chinese Communists "would have economic advantages and would lessen international tensions." There has been no demonstration that such trade would have economic advantages for us, and there is certainly no proof of the postulated consequence of lessening international tensions. I can think of a number of commodities which, if exported to the Chinese Communists, would satisfy some of their deficiencies and enable them to conduct an even more repressive policy on their own people, who now resemble a massive ant heap, and possibly a more aggressive policy with respect to their peace-loving neighbors in Asia.

The over-all impression which this year's set of resolutions conveys to me, and perhaps to others, is one of profound irrelevance to the basic problems which must be solved and, indeed, of near-frivolity in the repetition of positions which have become obsolete or which have not been carefully thought through or which rest on a distorted form of logic or on premises which are demonstrably unproved. It is one thing if these resolutions are viewed simply as a harmless way to blow off steam. It is quite another to represent them as the considered judgment of the denomination and with the thought that they will make a contribution to the remedying of the real-life sources of international tension and instability.

For many years as a State Department official, I was among the recipients of such resolutions from the AUA and practically every other denomination in the country. I am afraid I shocked an audience at Star Island last Summer by saying, in answer to a direct question, that nine-tenths of those resolutions went into the waste basket for one of two reasons: either they were inapplicable to the kind of problem that had to be solved, or they were unhelpful in that, while they might recognize the problem, they tended to call upon political leadership for the kinds of solutions that might lie in the Kingdom of God, but certainly not in the Kingdom of Man. The conclusion is inescapable that the political activities of our church groups either should be restricted to areas about which they are knowledgeable and have something to contribute, or they require to be brought into consonance with the facts of life with the aim of being helpful rather than frustrating in finding ways of ameliorating the problems.

The values of liberalism give a high place to truth-seeking. This is a painful process, and I am not certain we are willing to pay the price for it. The price includes the agonizing uprooting and revision of the pet formulas about political behavior which we were taught in an age when America was profoundly ignorant of the world about it. To cling to this new form of intellectual isolationism in the face of the facts seems to me the worst crime that can be committed against liberalism itself, and specifically against the things for which our denomination stands and without which it has no meaning. It would be indeed ironical for a liberal and open-minded church to become the last refuge for the orthodoxies and superstitions about international life which our society has begun to rectify painfully elsewhere.

The root of the difficulty conceivably may lie in present procedures, whereby the only choices the denomination is offered on those subjects are in the form of resolutions drafted by a tiny minority of churches. It well can be said that the answer lies in other churches' and fellowships' taking the trouble to prepare resolutions which seem to them reasonable, thus increasing the available choices. That doesn't seem to me nearly as satisfactory as having resolutions on such technical subjects prepared by trained professionals who have studied both sides of the arguments.

I would urge strongly that our denominational procedures for adopting positions with respect to foreign policy be reappraised by people who have competence in that field. We are served inadequately in that vital sector by misleadingly simple analogies between domestic problem solving and the problem of surviving in a struggle with ideological forces having nothing but contempt for the moral categories within which the problem solving processes of our own society have matured and become successful. If a new Department of International Peace within the denomination can have the courage to attack these problems in a professional spirit and with the aim of genuine enlightenment rather than superficial emotional satisfaction, it is conceivable that, unlike almost any other church group, we could once more display our capacity for moral and intellectual leadership. If that were not to be the case, I would be inclined to recommend that the denomination take public positions only on matters on which it has a direct competence and about which it can say something worthwhile to others.

WE STAND

Students defend affirmations

by Harry H. Hoehler and Harry M. Stokes

The Rev. Harry H. Hoehler, minister of the First Parish in Beverly, Massachusetts, and Harry M. Stokes, student minister at the First Church in Boston, reply to an article in the April Register *written by Thomas McAughtrie, chairman of the Melbourne (Australia) Unitarian Church. Mr. McAughtrie took issue with the Statement of Affirmations reprinted here which was drawn up in 1958 by Mr. Hoehler, Mr. Stokes, and several other students at Harvard Divinity School.*

It is very difficult to know how to answer constructively the rather violent challenge which Mr. Thomas McAughtrie of Melbourne, Australia, leveled at the Harvard Divinity School theologues who drafted the "Unitarian Christian Affirmations" which was published in the April issue of *The Unitarian Register.* The reason such an apology is difficult is because there seem to be three distinct but interrelated criticisms in that article, which properly would require separate and detailed examination of some length.

Briefly, however, the main criticisms of the "affirmations" are that (1) the statements are "pretentious rhetoric," (2) the statements represent an historically and theologically unsound religious outlook, and (3) the statements "in any straightforward, unequivocal sense . . . contradict the fundamental faith of Unitarians." All three of those general criticisms are difficult to refute in this limited space because they are so palpably untrue, and it is hard to imagine what kind of common Unitarian background and tradition could support those charges, let alone inspire them. We have the serious feeling that somewhere a vital link in Unitarian communications has sundered the present from the past, and the religiously relevant in one part of the world appears to be meaningless in another hemisphere.

Since Mr. McAughtrie consciously spoke from a "humanistic" position, it is only reasonable to speak to that condition. Beneath the humanist fear of theological language lies a greater danger than external abuse might seem to indicate. That danger is the concerted attempt by just such ridicule and abuse to stamp out of the religious vocabulary by an irrational and emotive persuasion those words and concepts which are antithetical to a humanist position. If the language of the affirmations is as obscure and alien as Mr. McAughtrie claims, then we fear that any contemporary theological interchange of ideas across ideological as well as denominational lines is futile. Theology, like any other systematic discipline, is learned, and to assume that the language of theology must be that of the man in the street is tantamount to saying that scientific and philosophical language should also be the language of the man in the street. We seriously wonder whether Kant, that most rationalist of philosophers, could not be accused also of using "unnatural jargon" and whether the scientific treatises of Einstein and our modern psychologists could escape from the charge of a "peculiar terminology."

The affirmations if they are to be seen in the context of their composition must be understood *confessionally* as a group exposition of our classical Unitarian faith and not as a *dogmatic* statement arbitrarily composed for the denomination. The kind of humanistic nominalism which would reduce all language by a positivistic criterion is the type of criticism which Mr. McAughtrie brings to bear on the affirmations, and therefore it is no wonder that it all seems "meaningless," as indeed it and

any other religious statement would be according to the positivistic theory of verifiability.

The second general charge brought against the affirmations is their historical and theological untenability. By historical, Mr. McAughtrie seems to mean that no theological expression of a conviction is possible if there is any historical ambiguity in the sources out of which religious faith has been nurtured. That literalistic conception of what Christian faith is falls so far short of the actual situation that we assume he believes Unitarian Christians to be a species of "fundamentalists." Strangely Mr. McAughtrie argues that because New Testament scholars differ in their interpretations it is impossible that there be any consistent and coherent faith in the "revelation of the meaning of God" based on a biblical witness. Without going into the elaborate details of form-criticism and the advances made in the field of New Testament theology, we can say safely that the first statement of the affirmations is as consistent with historical criticism as it is with the developments of modern theology. A rational Christianity, Mr. McAughtrie notwithstanding, does include certain convictions about God, Christ, and the value of the New Testament.

Another phrase bothered Mr. McAughtrie, which tempted him to question the historical tenability of the affirmations, and that was the view that Unitarian Christianity has been faithful to "the broad tradition of catholic Christianity." Historically, as even the most cursory reading will disclose, the early New England religious liberals preferred to be known as "Liberal" or "Rational" or "Catholic" Christians, and only gradually with misgivings accepted the Unitarian name which was forced on them because of their disavowal of the orthodox doctrine of the trinity. But in America, England, and on the Continent the Unitarians always have eschewed a narrow sectarianism in favor of an ecumenical ideal of the whole Christian church. That is the very substance of James Martineau's classic essay on "Church-Life? or Sect-Life?" and the impetus behind his essay entitled "A Way Out of the Trinitarian Controversy." That was Channing's great subject in his sermon on "The Church" and informed his sermon on "The Christian Ministry" which he delivered at the dedication of Divinity Hall, then the foundation of the Harvard Divinity School. That same view of the comprehensiveness of the Unitarian's idea of the Christian church was reiterated by Theodore Parker in his sermon "The True Idea of the Christian Church." James Freeman Clarke founded the Church of the Disciples in Boston to embody that idea of "the broad tradition of catholic Christianity," and it was one of the dominant theological themes in the thought and activities of Frederic Henry Hedge and Henry Whitney Bellows. The first avowedly Unitarian church in the United States, King's Chapel, never has swerved from that primary religious allegiance to the universal Christian church, and that same spirit of commitment can be found in many of the most ancient Unitarian parish churches in the United States, the

THE STATEMENT OF AFFIRMATIONS

"Christian Understanding of God"

"1. Unitarian Christianity, in faithfulness to the broad tradition of catholic Christianity in which it was nurtured, and in whose behalf it has striven, and which from its first foundation has served, affirms its free and rational commitment to that revelation of the meaning of God, which is manifested and symbolised in Jesus Christ, His life, work, teachings, passion, and death, as this life has been set forth in the New Testament, and as it was symbolised in that resurrection-experience to which the Church bears witness.

The Dignity of Man

"2. Unitarian Christianity affirms that Christian understanding of man which recognises man as a free and sacred personality, endowed with conscience, reason, and emotions, and capable in the liberty of his will either of accepting the grace of God and fulfilling himself in fellowship with God, or destroying himself in alienation from God. But God, we acknowledge, as the Lord of Life is alone the judge of existence, and in His providence alone lies man's ultimate destiny, subject neither to the decision of the Church nor any other human institution.

Freedom of the Spirit

"3. Unitarian Christianity affirms as its prime duty, and its place in the historical development of institutional Christianity, the delicate task of preserving freedom of the spirit within the Christian community, and recognises the legitimate claims of a plurality of religious interpretations and their expressions within the essential unity and corporate life of the Church.

The Congregation in Covenant as the Basis of the Free Church

"4. Unitarian Christianity affirms the value and the necessity of the Christian congregation, gathered together by voluntary covenant, wherein God is worshiped, and men are united in the bonds of faith, hope, and love: this union being understood as the redeeming presence of the Spirit of Christ in the world through the agency of the Church.

Christian Liberty and Intellectual Integrity

"5. Unitarian Christianity in its defence of Christian liberty seeks to interpret the Christian message in the context of both time and place, and, therefore, refuses to endorse as final and sufficient any particular creed of the historical Church, which being relative to the conditions of an historical situation has been, is now, or may be in times to come, superseded. Thus Unitarian Christians refuse to bind future ages to a creed expressive of this time, as they through the wisdom of their forebears have been raised in freedom to discover Christian truth anew in this age.

Social Action and the Ethic of Love

"6. Unitarian Christianity affirms through social action the ethical values inherent in the Christian gospel, and ever attempts to relate that gospel to all spheres of human thought and existence.

Universal Religious Tolerance

"7. Unitarian Christianity, while insisting upon the basic value and integrity of the Christian message as a power of redemption, seeks to promote an understanding and appreciation of religious traditions other than those within the Christian heritage, and thus actively espouses all truly oecumenical efforts to draw all men together in love, mutual respect, peace, and goodwill."

British Isles, and on the Continent. If the Harvard Divinity School students erred historically and theologically in that affirmation, then it is certain that Unitarian history is being re-written in some new "double-think." It would be impossible in the brief space of one article to go into an historically and theologically detailed answer to each of Mr. McAughtrie's objections, but it should be clear that his arguments from what is historical and traditional are extremely ill-informed.

Are the affirmations theologically unsound? In all honesty we find it difficult to imagine what kind of a theology a humanist would acknowledge as sound. We believe that a careful reading of the Unitarian Christian affirmations would disclose a systematically structured and logically coherent liberal religious position. Mr. McAughtrie doesn't think that is true, but what, we would like to know, would Mr. McAughtrie admit as valid theological evidence? In short, could *any* liberal Christian position satisfy a humanist as reasonable? Each of the seven statements describes in a *confessional* way the theological sub-structure upon which many contemporary Unitarian churches implicitly or explicitly stand. The affirmations are positive (rather than negative) expressions of what Unitarian Christianity stands for. This does not mean there is no room for variation and differences of approach and opinion, but it does mean that there exists a common core of agreement about what is religiously important, which after all, in some form or another, is common to all Christian churches. It was the original purpose (and a continuing one) of the students who drew up the affirmations to prepare seven or more individual essays explaining in greater detail the meaning and thought behind each affirmation. Such explanations however would be too lengthy to compress into a single *Register* article. That was the very reason the affirmations were not sent to the *Register* when they finally were drafted in the late Spring of 1958.

As a third general criticism, it is argued that the position outlined in the affirmations is a contradiction of the fundamental faith of Unitarians. That certainly may hold true of the faith of some Unitarians as Mr. McAughtrie himself could illustrate, but it hardly can be said to contradict the faith of those more liberal Unitarians who never have forsworn their Christian religious heritage. It is a fact at the present time that Unitarians as a whole live within a rather fragmented household of faith, and to close one's eyes to that situation does not diminish its truth. The affirmations make no pretense of speaking for *all* Unitarians. We seriously question whether any theological or anti-theological statement ever could. Since the humanistic manifestos do not represent all Unitarians, though at times it becomes difficult to see where their authors make a distinction, so a statement avowedly Christian would not pretend to speak for the whole denomination. That is our denominational or institutional dilemma. Many Unitarians, both on the "Right" and on the "Left" seem to be striving for a denominationally comprehensive statement, but short of agreement on congregational polity, there appears little likelihood that we can produce anything approximating unanimity.

Because the drafting of the Unitarian Christian affirmations was a group endeavor, it is only fair to recognize that such a younger Unitarian group exists, however painful that realization may be to a different school of thought with other ideas about what the Unitarian future *ought* to be. Reinhold Niebuhr says that "it is no easy task to build up the faith of one generation and not destroy the supports of the religion of the other." In the sense that humanism belongs to the first half of the twentieth century, it too is subject to those inexorable laws of change which brought it into ideological existence and which just as surely are measuring its decline.

Mr. McAughtrie has told us that "Unitarians have their own great traditions and achievements, and it is to those that we must be faithful." We can agree heartily with that sentiment but seriously wonder who is being faithful to what tradition. Certainly Mr. McAughtrie isn't implying that the contemporary humanists are carrying forward in depth and Christian maturity the deep-seated faith of Channing, Bellows, Martineau, Gannett, Hedge, Clarke, *et al*? It would be worthwhile to examine in detail just how many of the founding fathers of Unitarianism would concur in his estimate of what fidelity to the Unitarian tradition means. If the Unitarian Christian affirmations are anything, they are specifically an attempt to develop "that faith in accordance with new knowledge and experience of the present," and their primary concern is with "realities" which are fortunately still very much alive among us.

Ultimately, after all talk of "pretentious" semantics and the proper interpretation of Unitarian history and tradition is passed over, the real issue between the proponents of the affirmations and the humanism represented by Mr. McAughtrie is whether man at his center is in relationship with a God not of his own fashioning, whose presence can be known, and under whose judgment he stands, or whether man is simply the space-time event described by mechanistic philosophy, the product of chance and change in a meaningless cosmos. For the Unitarian Christian, God is not some wholly hidden far off divine event. He is encountered, known, and the life of the Carpenter of Nazareth points to the significance of that encounter. To the extent that in that life Unitarians see the divine possibilities for man actually and historically lived out, the Christ of faith and the Jesus of history are not in opposition as Mr. McAughtrie claims. As James Martineau has said: "In Christ we have the overflowing . . . soliloquy . . . of the Most High . . . the very poetry of God, which could not have been told face to face, but only cast in meditation upon the silence of history." Not semantics but the interpretation of the meaning of reality is the real issue.

Editorials

Opinions expressed are those of individual editorial writers

Creation and the free mind

Nearly two years have passed since *Sputnik I* soared into outer space, alarming Americans lest their educational system prove inferior to Soviet Russia's. Critics seized upon the event to fortify their contentions. Defenders saw a necessity to reappraise. School authorities hastened to alter curricula in an effort to allay public concern.

The results have been neither all good nor all bad. Laxities may have been eliminated, but undue pressures exerted. New opportunities may have been provided, but old ones destroyed. But the records presumably will look better: there probably are more science courses offered in high schools and junior high schools, more pupils enrolled in "advanced" courses, more earnest effort by earnest instructors to speed pupil achievement today than two years ago.

What looks good on the records of educators and pupils often is assumed to be for the pupils' and society's good. Unfortunately, that is not always so.

Hence it is good to learn — as reported in *Time* magazine — that a recent conference of psychologists, educators, industrialists, and military men in Alta, Utah, concerned itself with creativity in education. Members of the group were told by Professor Jacob W. Getzels, educational psychologist of the University of Chicago, that more than 70 per cent of the "most creative" pupils never are recognized. They concluded that education in the United States is not geared even for those who *are* recognized. And they agreed that mere intellect is not enough for success in the scientific age.

The picture was drawn with discouraging clarity. The conforming pupil — who memorizes the facts set before him, applies the prescribed procedures to solve a problem, excels at analysis rather than synthesis, strives to satisfy and not disturb his teacher — is the fair-haired child in the schools today. The non-conforming pupil — who prizes facts for the use to which he can put them, searches for his own solutions to problems, glories in synthesis and is impatient with analysis, and is unconcerned about accommodating the teacher — is ignored, suppressed, or spurned.

Society's future well may lie with the non-conforming pupil as much as, or more than, with the conforming. American educators would do well to inquire whether high-pressure training is the kind of education which encourages the non-conforming pupil to his best.

Education should free the mind to achieve, not confine it to the mechanics of past achievements. Only as the mind is freed can man play his role in creation.

Without pay or plaudit

Throughout the years, numerous friends of the *Register* have labored without pay or plaudit to provide its readers a variety of factual, commentary, and inspirational material that otherwise could not have been available. To all of them, the *Register* is deeply indebted and deeply grateful.

Herewith, the *Register* conveys its especial appreciation of the many, many hours of devoted effort and the outstanding quality of material provided in signed columns which have been discontinued as a result of space restrictions occasioned by its new format, and offers its thanks to:

Mary Hillyer Blanshard, whose "A Unitarian in Washington" has kept readers informed of developments in the nation's capital of interest to religious liberals. The *Register* is happy to note that Mrs. Blanshard's columns will continue to appear in *Unitarian Action,* organ of the Unitarian Fellowship for Social Justice.

Lillian W. Barbour, whose "Bookshelf" column has brought to readers for many years the fruit of uncounted hours of careful reading and screening of current books for their own guidance in selecting those most worthwhile to read. "The Bookshelf" has been provided faithfully, and the *Register* regrets the occasional necessity to omit the column even before the adoption of the new format.

Peter B. Putnam, whose "A Unitarian Abroad" has appeared intermittently in the *Register*'s pages during the past year.

Margaret F. LaMar, whose "Parish, Pulpit, and Pew" has provided intimate glimpses of Unitarian life and a "light touch" for those who believe the religious need not always be solemn. Preparation of the column has required screening of thousands of church and fellowship newsletters.

It also seems fitting here to express appreciation for the inspiration provided for many years by Dr. Jacob Trapp's "Thoughts for Meditation." Dr. Trapp's page, unavailable for this issue, will be continued, beginning in the October issue.

VIC BOVEE

Open Forum (*Continued*)

should be placed for general sale on the better newsstands and in better book stores. . . . — ROBERT J. EVANS, *Harrisburg, Pa.*

To the Register: Congratulations on new format — especially larger print. Isn't the headline on Christian Affirmations misleading? I found it that. — E. B. PIPER, *Cambridge, Mass.*

MERGER NEEDS TRUE MAJORITY

To the Register: In October at Syracuse, delegates representing a minor fraction of Unitarian societies will cast the first legal vote on the subject of merger. Just what safeguards they will provide for the ninety-nine per cent of those who will not be present [is] anyone's guess. . . . It is hoped that provision will be made to guarantee that at least a simple majority of Unitarians on the continent must ratify in their parishes what is done by the delegate body. By that is meant that a total of the votes cast in parishes should exceed fifty per cent of the total legal membership reported last to AUA. Any plan that does not provide this minimal majority will result in catastrophe for liberal religion in the United States. . . .

Unitarians are sensitive of their rights and the democratic process and will not be manipulated into anything. A merger that does not square with democratic and ethical standards will not result in one large, happy, liberal denomination, but . . . will doubtless result in a smaller group than we now have in AUA, plus one or two separate groups. — J. RAY SHUTE, *Monroe, N. C.*

To the Register: . . . I am opposed to the projected merger. I am a Unitarian. After the merger, what will I be? What will Unitarians be? It isn't all in a name, but the above is indicative of a point of view. Is it parochial . . . to ask: why don't Universalists just become Unitarians? — JAMES M. VIETH, *Fremont, Calif.*

To the Register: . . . Regarding the name of a merged church, I would like to add my support to the resolution of the Pointe Claire Congregation (Montreal Island) that the words *liberal, united, America* do not appear in any new name. As Charles Eddis [Pointe Claire minister] commented, "All we need in Canada is a name like 'The United Liberal Church of America!' " In our ears, it would have the same sound that "The Methodist Democratic Church of the South" would have in yours. . . . —DONALD R. FRASER, *Byron, Ontario, Canada.*

To the Register: I hope, if the Unitarian and Universalist churches combine, that *Unitarian* will be retained as the name for the united church. With all due respect to the Universalists, . . . their name has only a vague meaning for most people. However, the Unitarian church is to many *the* liberal church. . . . It has taken a long time to get people to understand the import of *Unitarian* and it seems a shame, with a new designation, to begin this process all over again. . . . — CLARENCE HUFFMAN, *Charleston, Ill.*

To the Register: . . . Why complicate matters by attempting to invent a new name when we have a name that is in daily use? . . . — AGNES HORVATH, *Springfield, Ill.*

To the Register: . . . It seems that merger should proceed, but that the smaller unit should accept the name of the larger. The combined names make an unwieldy, heavy title. . . . — WAYNE LIMBERG, *Beaver Dam, Wis.*

To the Register: . . . it appears that a name which is indicative of our approach to religion is the *Free Universal Church* . . . because we are inclusive and because we allow for a latitude of approaches amidst which we find a common purpose. . . . — WILLIAM H. DUNLAP, *Bryn Mawr, Pa.*

To the Register: Please count me among those who prefer the name Universalist for the merged AUA and UCA (even though I am a Unitarian) . . . . — LAL SARDANA, *Pittsburgh, Pa.*

EDITOR DEFENDS MARIE TORRE

To the Register: Your editorial in the April issue entitled "For or Against Freedom?" strikes me as remarkably unfair. You say that Marie Torre struck a blow against freedom of the press, not for it, in the "Judy Garland case"; that her case demonstrates the imprudence of publishing a statement which cannot be verified; that she should have backed up what she had written if she could; that Miss Garland's husband properly noted the flaw in the case when he said "If she doesn't have to tell the judge who her news sources are, then she could print anything, couldn't she?"

No, she couldn't. She couldn't because of libel laws. Your editorial is guilty of the singular omission of any mention of that basic protection to the individual. That protection, and only that much, is enough for the individual, and is consistent with the imperative of a free press which in turn is the imperative of this form of government.

Miss Torre, if her report was inaccurate, should have been sued for libel. That would have been eminently fair and proper. The suit in its initial stage was misdirected at CBS, and the result was an ethical mishmash. She was caught in a weird squeeze as a witness, instead of properly being compelled to fight the action as defendant.

Instead of standing for irresponsibility, as you charge, I consider that she stood for a fundamental technique of American newspaper work, one which does more perhaps than any other specific technique to assure the public of the volume of news it needs to make proper decisions. When the day comes that the press no longer prints news from "qualified" sources and only from sources which can be named — news it knows is accurate and vital — then my newspaper and your magazine will

become caricatures, and this form of social order will be on skids pointed toward autocracy or demagoguery or worse. Our superb libel laws are sufficient in these cases, no more and no less. — C. E. CARPENTER, *Rochester, N. Y.*

EDITOR'S NOTE: Mr. Carpenter is editor of the editorial page of the Democrat and Chronicle, *Rochester.*

'AFFIRMATIONS' ARE TRADITION

To the Register: In the April issue, Thomas McAughtrie deals rather harshly with the "Unitarian Christian Affirmations" drafted by a number of Unitarian students at Harvard. While I doubt if many in our churches would care to identify themselves unqualifiedly with the positions expressed in the affirmations, his own treatment of them seems both unfair and confused, perhaps reflecting his admitted inability to discern the difference between humanism and theism.

The fact is that virtually every phrase and concept contained in the affirmations may be (and, I suspect, is deliberately) derived from our historic Unitarian tradition; indeed, it might serve as a statement of the classical Unitarianism of such men as Channing and Martineau. It may be true that an increasingly large number of present-day Unitarians do not find such views expressive of the substance of their personal faith, but it is hardly just to excommunicate those who do as differing "in no respect from conventional evangelical theory," alien to rational conceptions of life and religion, etc.

It seems to me that the affirmations, at their least, have stimulated some re-examination of our own history and perhaps of our larger purpose. . . . — CHARLES H. WHITTIER, *Danvers, Mass.*

To the Register: . . . Mr. McAughtrie's article on the Unitarian Christian affirmations . . . is not so much a criticism, as a reaction. Evidently, the language of the affirmations offends him. He calls the style and words "pretentious," "misleading," "artificial," and bearing "the odor of sanctity." . . . Just *why,* I must ask, do the words bother him?

. . . At one point, he says that the traditional Christian words are "interpreted in different . . . ways." It seems that Mr. McAughtrie in each case chooses the harsher interpretation, i.e., the Christian view of man belittles human dignity, or Christian ethics come, by and large, from "the less estimable parts" of the Old Testament.

Unitarian Christians, however, do not think that the Christian faith should be judged solely by its distortions. . . . But we believe that the heart of the gospel preaches a love to God and love to man, which still speaks to our time. And we would recall that the great humanist values of scientific inquiry and individualism have found their religious sanction in Christianity.

Secondly, . . . Mr. McAughtrie would apply the word, *rational* above all others to his Unitarianism. I could not claim that my religious understanding is primarily rational. I must begin somewhere. I must first assume a point of view. . . . An assumption by its very nature is irrational, and yet all religions, indeed, even science, must begin with assumptions. It is the business of reason to defend, explain, and make internally consistent that assumed point of view.

But if reason is no substitute for belief, neither can it replace worship. And when we worship we do so in terms of myth and symbol, for myself those of Unitarian Christianity. Perhaps it is the mythical imagination that separates Unitarian Christians from the proponents of "rational" Unitarianism.

Each way is valid. Each can be liberal. Each could help the other. But such a rapprochement will come through respectful discussion, and not through petulant diatribes. — CARL SCOVEL, *Sudbury, Mass.*

To the Register: . . . I am a recent Harvard Divinity School graduate, one of the two-thirds who did *not* support the "affirmations." . . .

One of the things which most attracts me to Unitarianism is its open, free attitude toward religion. I feel disturbed, therefore, to see the antithesis of that spirit evidenced in this article. We may not all agree that Christianity is the answer to our religious needs, but that does not necessitate a vindictive attitude against those who do.

"In any straightforward, unequivocal sense they [the affirmations] contradict the fundamental faith of Unitarians." On what basis does Mr. McAughtrie so confidently pronounce this judgment? He goes on to say that the divinity of Jesus is "quite inappropriate in a statement of Unitarian belief." What authority has decided that a Unitarian cannot hold such a belief if he feels it has meaning for himself? We often complain that orthodoxy is too rigid, not allowing us freedom to search, and develop religiously. If some Unitarians do find, or seek to discover, meaning in Christianity, who are we to exclude them? If we do reject them, we are no better than our orthodox friends. . . .

. . . Unitarianism "is pledged to toleration, but it is more deeply pledged to truth," he [Mr. McAughtrie] says. Since when have truth and tolerance been in conflict, except in totalitarian states? . . . If our denomination is too narrow to contain such a group as the "Unitarian Christians," I can only cry for our narrowness and rigidity. — MILES R. MC KEY, *Lexington, Mass.*

GOD, MAN 'TOGETHER AGAIN'

To the Register: . . . What good news you bring from Edmund Wilson!

A few years ago Norman Cousins announced that I was obsolete (I am assuming that I am included in the category of modern man). Imagine the discouragement I have suffered these several years as in obsolescence . . . I practiced public and private worship. There were always in the back of my mind the implications of my condition.

The question arose: Can the worship of an obsolete man (me, that is) be addressed effectively to a living, contemporary God fitted for survival in the atom-space age by adjustment to atomic-spatial reality?

Open Forum (*Continued*)

Since worship is the source of all the faith and hope and tradition which reconciles me to obsolescence, this was for me a practical as well as a theoretical dilemma, a gnawing doubt which ulcerated my alimentary canal.

But now — all is clear and simple. Mr. Wilson tells us that the cult of God is obsolete. My worship and my God are where I am — obsolete! Safe at last from fission, fusion, over-size cars, and lunatic lunar probes, the two creative forces in the world (creative man and creative divinity) are secure in the realm of the obsolete. Together again! . . . — N. W. LOVELY, *Cedar Rapids, Iowa.*

To the Register: . . . I see we have another "Down-with-God" article, this time by Edmund Wilson. . . . May I request equal space for the opposite side? Why not, in fairness, let some theist have equal space to denounce humanism?

Consider the position of the theist — he is faced constantly with letters, articles, etc., denouncing his position. . . . Liberal religion will have outgrown its religious adolescence when it recognizes that it is not a mark of liberalism to jeer and make snide remarks at theists. I do not insist that others agree with me; but I do insist on my right to believe according to my conscience without being told that my beliefs are "archaic . . . ought to be dropped."

. . . I have nothing against anyone, but I feel more and more the intellectual isolation which should not exist in a liberal church. — J. FRANK SCHULMAN, *Youngstown, Ohio.*

To the Register: While I realize that "The American Unitarian Association is not necessarily in agreement with the views expressed in the publication" (*Unitarian Register*) and that "they (the views) are published in order to stimulate free discussion and full inquiry," I still cannot understand why the article "The Cult of God Grows Obsolete" should have been published in any religious magazine. . . . I was certainly surprised to find an article . . . which defines religion and Christianity so narrowly and which seeks to discredit them both on the basis of these narrow definitions. — ELIZABETH HASWELL, *Dayton, Ohio.*

To the Register: Re "The Cult of God Grows Obsolete," by Edmund Wilson. . . . Perhaps there is no God, at least in any sense we can comprehend. But it is very important that we seek the spirit that we call God, which embraces the whole universe, and not fall back on the modern fairy stories, which, like Gawain, blow with the wind like a leaf. . . . "a little knowledge is a dangerous thing." — EDWARD ADAMS RICHARDSON, *Bethlehem, Pa.*

To the Register: . . . I don't know Edmund Wilson . . . and from his article, I don't know as I want to make his acquaintance. . . . to say that "The Cult of God Grows Obsolete" is to confess that his thinking is superficial. . . . — E. BLAKE MAC DONALD, *Sarasota, Fla.*

To the Register: A few more articles like "The Cult of God Grows Obsolete" in your April issue and the *Register* might become recommended reading for intelligent people once more. — JOHN H. LATTA, *Oklahoma City, Okla.*

BETTER THAN COMMON HERD?

To the Register: . . . Richard Neil Hayton [April *Register*] . . . is so right when he says that Unitarianism is not for the many. And it is Unitarians like him who make it true. That "better than the common herd" attitude repels many common people who otherwise would welcome the honest, simple beliefs of Unitarianism.

I am a very uncultured, uneducated, undistinguished person, but I figured out, all by myself, in my youth, the very same theory for religion that Mr. Hayton so proudly claims. . . .

Unitarians brag about drawing a circle that takes everyone in. Yes, they do that theologically, but socially they are the most exclusive people on earth. They really want only people in the higher IQ bracket, so they can brag about their high percentage in *Who's Who.*

. . . the average person strives for understanding, loves wisdom, and wishes to contribute some small bit to the welfare of humanity — not "just the few." . . . — MARJORY STONE, *Afton, Okla.*

WHOSE MORALITY IS SUPREME?

To the Register: If it is morally commendable for an upright pacifist [see "Thou Shalt Not Kill," May *Register*] to withhold taxes in proportion to military spending, am I not equally justified in withholding that proportion of my taxes that goes for purposes of which I disapprove? . . . If the precedent is approved . . . every citizen should have equal moral right to do likewise, whether his sincere disapproval is against the way the army is run, farm subsidy payments, or federal highways.

There is something more to be thought of than precedents and moral persuasions. If everyone has the right to decide that his own moral convictions are the supreme right, will we not then have anarchy? — LOIS H. PRATT, *Winslow, Wash.*

LIBERAL IN RELIGION ONLY?

To the Register: Are Unitarians to be liberal in religion only? I was rather shocked by the views expressed by Professor Bayes [March *Register*] and W. C. Allen [May *Register*] objecting to the "partisan" column, "A Unitarian in Washington," by Mary Hillyer Blanshard. We should be very proud and grateful to have such a fine, intelligent person representing Unitarians in Washington. . . . — ELIZA GARLEY, *Youngstown, Ohio.*

To the Register: [Re] Mrs. Blanshard . . . her stimulating article is the one outstanding bit of political writing in the country and she has a very keen analytical mind. Why should anyone take offense! . . . — JAMES M. VIETH, *Fremont, Calif.*

Books and Ideas

ZABCDEFGHIJKLMNOPQRSTUVWXY

PSYCHIATRIST AFFIRMS POWER OF HUMAN WILL

FROM DEATH-CAMP TO EXISTENTIALISM. By Viktor E. Frankl. Boston: Beacon Press. $3.

This brief book bears the subtitle: "A Psychiatrist's Path to a New Therapy." Largely devoted to the author's own experiences in a Nazi concentration camp, the path referred to in the subtitle is one through suffering, horror, and near-despair. Yet despair never yields to suicide, nor does it for most prisoners. The question Dr. Frankl poses to himself, therefore, and as objectively as possible for one who has been so deeply involved, is why the will to live continues in the face of degradation of human values, of humiliation, and all the indignities to which human beings can be exposed by sadistic guards.

Dr. Frankl affirms the place of will in human affairs against those who would portray man as a pliant product of heredity and environment. When the individual has no control over his fate — as when he is a prisoner — he can at least control his attitude toward it, the author maintains. No opponent of Freud, Frankl yet believes that fresh problems have been brought to psychoanalysis that were not foreseen fifty years ago. His new method, *logotherapy,* is directed toward the will to meaning in man. It recognizes and treats the "existential vacuum" increasingly appearing among patients seeking treatment with psychoanalysts. That new dimension in emotional disturbance also has been noted by another analyst, Allen Wheelis, who has written *The Quest for Identity* in his effort to reach and help the condition of estrangement and isolation that assails modern man.

Part II of Frankl's book is a thumbnail sketch of "Basic Concepts of Logotherapy." A quotation will help to crystallize his message. Writing of people who consider their lives meaningless, he says:

> *"Nihilism has held a distorting mirror with a distorted image in front of their eyes, according to which they seemed to be either an automaton of reflexes, a bundle of drives, a psychic mechanism, a plaything of external circumstances or internal conditions, or simply a product of economic environment. I call this sort of nihilism* homunculism; *for it misinterprets and misunderstands man as being a mere product."*

To attempt an evaluation of logotherapy would be presumptuous for the reviewer, who is not a professional in the field. One might, however, risk an opinion that this approach to psychotherapy — supplementary, rather than contradictory, to established theories and practices — may find wide acceptance, provided the sectarian spirit which lurks within the profession refrains from outlawing Frankl as a heretic.

From Death-Camp to Existentialism is a warm book that avoids dwelling on horror for its own sake and shows us instead the author as a humble man who has suffered and triumphed and held to his faith in man. In preserving a sense of meaning and purpose to life, even after everything but the bare elements of existence was stripped away, he has discovered a basis for therapy in the raw materials of his own ordeal. It was no surprise to this reviewer to find the following observation midway through the book:

> *"Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart:* The salvation of man is through love and in love."

The translation, by Ilse Lasch, goes as smoothly as one can expect from any work originating in the ponderous structure of the German language.

RUSSELL R. BLETZER

SOUTHERN MINISTERS FACE THE PROTESTANT DILEMMA

CHRISTIANS IN RACIAL CRISIS: A Study of Little Rock's Ministry. By Ernest Q. Campbell and Thomas F. Pettigrew. Washington, D. C.: Public Affairs Press. $3.50.

"To advance your career in the ministry today you must succeed in an organizational way. You must get for your church a bigger building, more members, and more money. But to do this you have to dilute the gospel enough to insure its appeal for everybody — even sinners. As you advance, then, you must go out of God's favor. It looks like the way up is the way out."

These words were expressed by a Little Rock minister during the school desegregation crisis in the period 1957-58. They are an expression of the basic dilemma confronting contemporary American Protestantism as it strives to exercise moral leadership in the race relations. On the one hand, the Protestant church can hold absolutely to the Christian ethic and pay the price of alienating most of its members; or, on the other hand, it can attract multitudes of people by compromising its principles.

Christians in Racial Crisis is a study of how the ministers of Little Rock wrestled with that dilemma. It is a scientific analysis of the forces, within and without, that undermined the moral effectiveness of the churches. The study is based on first-hand investigations and on-the-spot interviews with the Little Rock clergy, segregationists as well as integrationists. How the church first rose to the challenge of a dangerous race crisis and then lapsed into silence is a heart-rending story that can be of great profit to all concerned for the mission of the church in the interest of social justice.

It is clear, for example, that most Little Rock ministers viewed racial integration as morally right. Indeed, few even anticipated the crisis. But when they sought to exert their moral influence, the Protestant dilemma became sharply conspicuous. They discovered that many Protestants wanted their religion to be alive, but at the same time they wanted the church to compromise itself

in that realm of race where they had the strongest emotional involvement.

The laymen of Little Rock did not demand that their ministers publicly support segregation, but only that they remain silent. That concession was a tribute to the fact that the laymen realized that their prejudice could not be defended. Generally, the ministers tacitly consented because of such pressures as decreased contributions and lowered attendance. In some instances, particularly offending clergymen were removed. A deathly silence fell over the churches of Little Rock to the extent that the only voices heard were those of the fundamentalist pastors of small sects, who cried aloud that integration violated the will of God.

Perhaps the greatest lesson to be learned from this study of the church in Little Rock is that the minister who believes in applying the Christian ethic to social problems cannot expect the support of his congregation. As one of them said: "One of the most disappointing and frightening aspects of this task has been the realization by the Little Rock clergymen of the position the church actually holds. The staggering fact is that the church is largely without influence in the day of society's trouble. . . . for a great many people, religion receives the tip-of-hat respect as for an aged gentleman who has been effective years past but who has nothing to say or to give to the present."

ROSS ALLEN WESTON

HER WAR AGAINST BONDAGE STIRRED THE WORLD

SUSAN B. ANTHONY. By Alma Lutz. Boston: Beacon Press. $5.75.

Susan B. Anthony is probably best known today for her effort in behalf of the Federal Suffrage Amendment, introduced by her in 1869. To that one task she dedicated thirty-seven years of her remarkable life.

In September 1865 she resolved, when the word *male* was introduced into the Constitution through the Fourteenth Amendment, that she would devote her life to the struggle for woman's rights. Though she found that campaigning for woman suffrage was estranging many abolitionists who did not wish to mix negro and woman suffrage, she and Mrs. Elizabeth Cady Stanton went ahead, and in January 1866 petitions were presented to Congress. That was the first demand made for congressional action on woman suffrage.

Miss Anthony served as agent for the Anti-Slavery Society in 1856. As one of their speakers, she expected disturbances, but was unprepared for the animosity of audiences which hissed, yelled, and stamped so that she could not be heard. Lights were put out, and she kept on speaking in the dark. Mobs broke up meetings in every city. Cayenne pepper was thrown on the stove. In one city they were greeted by a howling, drunken mob armed with knives, pistols, and rotten eggs.

That same year she appeared before an astonished audience at the State Teachers' Association in Troy, New York, and took a decided stand for education of women: "Girls must be educated to earn a living," she said, "and more vocations must be opened to them as an incentive to study." At that early date, she resolved "to put women in office and to win approval for co-education and equal pay."

Miss Anthony worked in Rochester, New York, against capital punishment and for the establishment of a free church. She dared to discuss the divorce question publicly in 1860; organized an Equal Rights League among the Negroes in Kansas in 1865; appeared at Republican and Democratic national conventions urging support of suffrage; appealed to the working women of New York City to fight for the ballot as a means of relieving the unhealthy working and living conditions, the low wages, and the long hours, and helped organize those women into labor unions. In 1867 she was the first to predict that women would "eventually serve as jurors and be drafted in time of war."

Miss Lutz reveals in intimate detail problems that beset the early pioneers: fear of the woman's vote by the liquor interests; vote trading by local politicians; foreign-born voters; desertion by staunch supporters who negotiated for the defeat of woman suffrage when their political aspirations were threatened.

It is remarkable that the pioneers of these early movements were of the "saving" generation, when letters and memoranda and documents were stacked away for future study. Now, happily, they are available in the nation-wide collections listed in the appendix of this new book. Scholars will find the story a veritable encyclopedia of anti-slavery and woman's rights material, a "who's who" of all the early workers in the organizations so important in the struggle for political and other freedoms. Probably never has so complete a bibliography of those early causes been assembled under one cover.

EDNA LAMPREY STANTIAL

LIFE'S TRAGIC FACE RAISES THE EXISTENTIAL QUESTION

THE VISION OF TRAGEDY. By Richard B. Sewall. New Haven: Yale University Press. $4.

The question behind all questions — the question of existence — lurks throughout human history. Only now and then does it crash through the established order to show its terrible face. In those moments men have a sense of life which is called tragic. Its direction and focus may change; the vision it imparts is absolute.

With that thesis Richard B. Sewall, professor of literature at Yale, captures the vision at its moments of eruption. His key episodes are Job, Oedipus, Faustus, Lear, *The Scarlet Letter, Moby Dick, The Brothers Karamazov,* and *Absalom, Absalom!* He also constructs three bridge-passages to facilitate the journey from Greek to Christian, post-Shakespearian to mid-nineteenth century, and "Dostoevski to Faulkner."

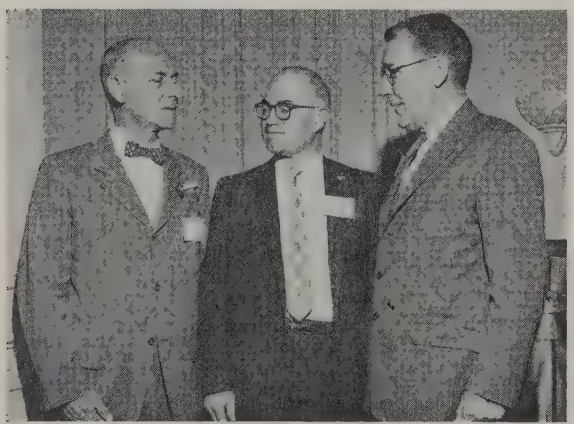
The existential question is what first and foremost crystallizes out of the vision. I only regret that the spirit of the material inspires no echoing response in the author's style. Yet here is an important book. Can Christianity have a sense of the tragic? Does knowledge come from suffering? Does pride precede the fall, or cushion it? Why, finally, is tragedy produced only in a mature culture? Answers with a difference are in this book.

CARLYLE HAYNES MEACHAM

SOME HIGH POINTS OF MAY MEETINGS, 1959

The Rev. Jacob Trapp, speaker, and the Rev. Philip M. Larson, president, chat before meeting of the Cosmotheist Society in photo at left. At right, Ware Lecture principals inspect the June Register: *the Rev. Edwin T. Buehrer; Professor George Wald, the lecturer; Dr. Dana McLean Greeley; and the Rev. Carl Bihldorff. May meetings photos in this issue, except as otherwise noted, are by James Coyne, Boston.*

Inspecting a statue of the Hindu goddess Kali are Gerald Brown, Palo Alto, Calif.; Leonard Hunting, East Rose, Ore.; Gloria Reid of the AUA fellowship office; and Mrs. James H. Wolfe, Sonoma County, Calif., all of whom attended a luncheon for fellowship delegates. At right are Dr. Richard C. Lord and the Colloquium on the Nature of Man speaker whom he introduced, Dr. Donald H. Andrews.



Attending a regional representatives meeting were Charles A. Adams, New Bedford, Mass.; Dr. Harry Banoff, Los Gatos, Calif.; and Dr. Leslie T. Pennington, Chicago, Ill. At right, Liberal Religious Youth dinner speakers included Charles Van Dine; Miss Janet Staudt; Spencer Lavan, LRY president; and the Rev. Orloff Miller, associate director.

SPECIFIC MERGER PLAN IS PREPARED; FULL DISCUSSIONS SET AT SYRACUSE

A specific plan for Unitarian-Universalist "consolidation" was on its way to churches and fellowships for study at mid-Summer, but Unitarian opponents were mustering an organized opposition to challenge it when it is presented to the Joint Biennial Conference of the two denominations October 27 through November 1 at Syracuse, New York.

Detailed results of a plebiscite on sample approaches to merger were presented to delegates to the annual meeting of the American Unitarian Association May 25 by Dr. William B. Rice, chairman of the Joint Merger Commission. Dr. Rice said the commission construed the results as a mandate to submit a specific plan for the consideration of both denominations.

Dr. Rice told delegates that the commission had been advised by legal counsel that such a plan would be for "consolidation" rather than "merger." He did not explain what the implications of the distinction might be.

Mounting interest in merger was indicated by concern over possible commission bias expressed in speeches of some delegates, impatience with the brief showing of plebiscite statistics by projected slides during Dr. Rice's report, and delegate pressure upon the commission to speed the distribution of the full plebiscite report. Interest was heightened by a report that the largest Universalist convention had voted to make its funds available to a merged denomination.

The interest was reflected in a decision of the AUA Board of Directors to hold a special Fall meeting before the Joint Biennial Conference for a discussion of merger.

Both proponents and opponents were centering attention on a soft spot in the procedure outlined as a path toward possible merger. No decision ever has been made as to what sized majority shall be required for a decision. Dr. Rice pointed out the soft spot in his report, and said it was the commission's intention to request instructions on the point.

The first parliamentary maneuver of anti-merger forces at the AUA annual meeting was an attempt to instruct the commission by resolution as to how it should count Unitarian votes. Delegates voted down a motion to consider the resolution. It may be resubmitted, however, at the time of the Joint Biennial Conference.

In any event, the stage seemed set at Syracuse for the most forthright discussion of merger, pro and con, since merger machinery was set in motion four years ago. Program plans for the October conference were made to allow the maximum possible time and occasion for full discussion.

o o o

The Joint Merger Commission expressed confidence that it could begin distribution of a specific merger proposal to churches and fellowships shortly after July 1. Dr. Rice said the commission also planned to provide a brief digest of the plan for distribution to laymen.

Details of the plan were unavailable at the deadline for the *Register's* mid-Summer issue. But Dr. Rice's report at the annual meeting offered some indications of the nature of the plan.

In the initial plebiscite, Dr. Rice reported, "We voted to prepare a detailed plan of merger, which is what many parishes said they wanted to see before going further. This we were told to do, anyway, as part of Steps Three and Four in the mandate given us in 1955 and 1956."

"We voted that the names *Universalist* and *Unitarian* be retained in the title of a new denomination, to be suggested in our future proposals," Dr. Rice also said. He reported that "in those parishes which passed resolutions, it was clear that the names *Unitarian* and *Universalist* are precious, that they carry tremendous meaning and great historical significance. As against a few votes for a new name in general, and a few votes for a suggested new name, by far the largest demand was for the retention of the old name."

The specific plan presumably will be for what the commission initially termed "functional merger." An alternative plan for expansion of the Council of Liberal Churches (Universalist-Unitarian), Inc., won less support. The CLC serves as a Department of Religious Education for both denominations.

The commission plan is not expected to attempt to solve all the many problems that will be encountered in a merger, but rather to propose a structure under which they may be solved.

". . . the complete canvas can never be painted at one full swoop," Dr. Rice told the delegates to the annual meeting. "Future generations must be given a firm outline on which they can fill in the enriching details."

Nevertheless, Dr. Rice said, "we propose to present a plan for an association of churches in which those churches will be able to operate as a united movement on this continent . . . by which they will be

MERGER PLEBISCITE
CHURCH AND FELLOWSHIP VOTING RESULTS

	UNITARIAN		UNIVERSALIST	
CHURCHES	*Number*	*Per Cent*	*Number*	*Per Cent*
For	203*	74.63	146*	75.26
Against	69	25.37	48	24.74
Total	272	100.00	194	100.00
FELLOWSHIPS				
For	102**	72.34	7**	100.00
Against	39	27.66	0	0.00
Total	141	100.00	7	100.00
ALL UNITS				
For	305	73.85	153	76.12
Against	108	26.15	48	23.88
Total	413	100.00	201	100.00

*Includes 24 Uni-Uni churches **Includes 3 Uni-Uni fellowships
10 local units reporting either split votes or no action at this time are not included.

MERGER PLEBISCITE
POPULAR VOTE RESULTS

	No. of Members*	No. Present	Voting Yes	Voting No	No. Abst'ng.
UNITARIAN	85,409	21,013	13,717	6,665	631
UNIVERSALIST	32,935	9,069	6,581	2,228	260
	Percentage Distribution				
UNITARIAN	100.00	24.60	16.06	7.80	
		100.00	65.28	31.72	3.0
UNIVERSALIST	100.00	27.54	19.98	6.76	
		100.00	72.57	24.57	2.86

*Represented by churches and fellowships which voted.

served effectively and which will also act to their common cause."

He said, too, that "a preamble to the constitution we will propose" will be offered for discussion at Syracuse. He said it would present "the principles uniting us as an association of churches and the purposes which are to be our reasons for existence . . . as simply and powerfully as possible."

o o o

Merger opposition among Unitarians began to crystallize at a meeting of delegates held in Boston's Statler Hotel the night of May 24.

The newsletter of the Unitarian Church of Arlington, Virginia, reporting on its delegates' participation in the May meetings, stated: "Most of us joined with a group of about 150 delegates in organizing a Committee of Correspondence and in preparing action aimed at clarifying the voting procedure to be used in the final plebiscite on merger."

The Boston *Herald,* reporting the morning of May 26 that a resolution on such voting procedure would be offered later in the day, quoted the Rev. John MacKinnon, Wilmington, Delaware, as saying that its sponsors were disturbed over what he termed a "casual approach" to the merger decision. It identified Mr. MacKinnon as a leader of the opposition group.

The resolution, presented to the AUA Business Committee by petition, would have provided that no merger plan could be proposed for final action until it had been approved by seventy-five per cent of the member organizations of both denominations. It also would have required that each member organization approve such a plan at a duly-called legal meeting by a two-thirds majority of members present and voting.

The proposal was the first brought to the attention of delegates at the afternoon session devoted to resolutions. It was placed before them on a recommendation of the Business Committee by its chairman, the Rev. Ross Allen Weston of Arlington, Virginia, that "we return to the subject of merger." The agenda was altered by a voice vote. Mr. MacKinnon then moved admission of the proposal to the agenda.

The motion tripped off a sharp oral exchange. The Rev. Donald Harrington, New York City, asked, "What effect will it have to inject ourselves somewhat unilaterally" into the matter. Dr. Rice warned that "to set up binding ground rules without consultation with the other party is a violation of the spirit of our agreement."

The statement drew a sharp retort from the Rev. John Baker, Bethesda, Maryland, who said "he [Dr. Rice] sees himself in a position where no Unitarian position can be taken." Expressing doubt as to the Joint Merger Commission's impartiality, Mr. Baker said, "The role of a negotiating body is not controversy. The minute they begin to take sides, they should be replaced."

The moderator then put the question. A seventy-five per cent majority was required for passage. The result of the standing vote was announced as: Yes, 259; no, 276.

Merger opponents professed to be gratified at the strength of the "yes" vote. The Boston *Herald* had quoted them as expressing privately little hope for passage. It also had quoted Mr. MacKinnon as saying that if the resolution did not reach the floor, it would be resubmitted under formal procedure for action at Syracuse.

o o o

There will be plenty of opportunity for action and discussion at Syracuse. Much of the time over a three-day period has been set aside for separate sessions of the AUA's General Conference and the Universalist Church of America's General Assembly or for joint sessions. Universalist events will occupy the schedule for October 27 and 28.

First joint session the morning of October 29 will be devoted to a report of the Joint Merger Commission. Separate discussions will follow. The afternoon will be devoted to a joint discussion and the evening to a joint business session.

The AUA General Conference is scheduled for sessions the morning and afternoon of October 30 and the morning of October 31. The UCA General Assembly is scheduled to meet the mornings of October 30 and 31.

An evening program is tentatively scheduled for October 30 but with the possibility in mind that the time might be needed for further merger activity.

Other events will include daily luncheons and dinners; education workshops the afternoon of October 31 under sponsorship of the CLC; a public address the evening of October 31; and a joint worship service the morning of November 1, prior to adjournment.

Denominational officials stressed the importance of the fullest possible representation at Syracuse; they were haunted by the memory of the Joint Biennial Conference at Detroit, Michigan, in 1955, which lacked a quorum.

Dr. Dana McLean Greeley, AUA president, told the AUA Board of Directors that "this should be fully debated, so that reasonable men may be sure that it has had a fair consideration."

Dr. Rice told AUA delegates that "the votes at Syracuse will, in substantial measure, fix and determine the initial features of the merged denomination if the plan is subsequently approved. Therefore the Syracuse meetings should be as large and as representative a body of delegates as possible. Every parish should make an effort to have its full quota of delegates present." He noted that proxy voting and mail ballots cannot be permitted legally.

o o o

The AUA Board of Directors' decision to hold a special meeting to discuss merger followed an informal discussion at its meeting May 27. The special meeting will be held September 19 at the Meadville Theological School, Chicago, Illinois.

Board members had considered scheduling such a discussion at their next regular meeting October 28 at Syracuse, but the Rev. William P. Jenkins, Rochester, New York, said that "the Syracuse schedule doesn't allow time for a full board discussion of merger; we should meet earlier . . ." Lincoln P. Bloomfield, Cohasset, Mass., supported the suggestion, saying, "The board has . . . the responsibility . . . to express its opinion."

Box: IA40526007
Old Pallet: IA405260
The Unitarian Register

The subject of merger was raised by the Rev. Walter Donald Kring, AUA secretary, who said that "some of us wonder whether the Merger Commission has become entirely independent and not responsible."

Mr. Kring criticized the commission for "releasing publicity to the press before reporting to the denominations" and added that the press release "didn't remotely reflect the statistics that were given to us" at the annual meeting. He noted that the commission had provided no breakdown of mail, parish meeting, and "other-type" votes, nor figures showing the over-all percentage of Unitarians voting for merger. He objected, too, to the manner in which merger figures were flashed briefly on a screen during Dr. Rice's report.

Mr. Kring suggested that the board protest, but no motion was offered to implement the suggestion. Mr. Jenkins said that "it is not our business to act on what is the annual meeting's business."

The discussion then veered to opportunities for full consideration of merger.

o o o

Dr. Rice's report showed that 73.85 per cent of Unitarian and 76.12 per cent of Universalist churches and fellowships participating in the preliminary plebiscite were recorded as favoring some form of merger.

Popular vote percentages were somewhat lower, however. The report recorded 65.28 per cent of Unitarians and 72.57 per cent of Universalists participating as favoring a merger plan.

Dr. Rice reported that 73.7 per cent of Unitarian and 67.9 per cent of Universalist churches took part in the plebiscite. Fellowship participation was lower: Unitarian, 51.8 per cent; Universalist, 53.8 per cent.

The report also showed that 21,013 of 85,409 members of participating Unitarian churches and fellowships took part in the voting. The comparable Universalist figures were 9,069 of 32,935.

A table showing geographic distribution revealed that principal Unitarian opposition to merger was recorded in the Middle Atlantic and Thomas Jefferson regions. Other tables accompany this article.

MERGER PLEBISCITE
CHURCH AND FELLOWSHIP PARTICIPATION

	Total Number		*Participating No.*		*Per Cent*	
	Unit.	Univ.	Unit.	Univ.	Unit.	Univ.
CHURCHES						
Unilateral affiliation	322	221	246	164	76.4	74.2
Dual affiliation:						
Uni-Uni	29	29	24	24	82.8	82.8
Uni-Other	22	37	5	7	22.7	18.9
Total Churches	373	287	275	195	73.7	67.9
FELLOWSHIPS						
Unilateral affiliation	279	8	144	4	51.6	50.0
Dual affiliation:						
Uni-Uni	5	5	3	3	60.0	60.0
Total Fellowships	284	13	147	7	51.8	53.8

UFSJ Leaders Play Active Role in Point 4 Conference

Leaders of the Unitarian Fellowship for Social Justice were active in the recent sixth National Conference on International Economic and Social Development held in Washington, D. C., to commemorate ten years of the Point Four program inaugurated by former President Harry S. Truman.

Mrs. Paul Blanshard, executive director of the UFSJ, and David C. Williams, a member of the UFSJ Legislative Committee, are regular members of the Point Four Information Service. J. Ray Shute, UFSJ board member, and the Rev. Donald Harrington, minister of Community Church, New York, were among sponsors of the dinner honoring Mr. Truman.

Program speakers expressed strong bipartisan support for economic aid to underdeveloped countries. Senator Hubert Humphrey of Minnesota was keynote speaker. C. Douglas Dillon, Undersecretary of State, expressed the hope that the government program would be substantially increased and placed on a long-term basis.

Conference co-chairmen were Governor Orville Freeman of Minnesota and Charles P. Taft of Cincinnati, Ohio.

DR. KUEBLER TO BE FIRST AMERICAN MINISTER IN YEARS TO VISIT PRAGUE

Dr. Ernest W. Kuebler, president of the International Association for Liberal Christianity and Religious Freedom (IARF), is scheduled to visit Prague after conclusion of IARF Executive Committee meetings July 24 through 28 at Frankfort, Germany. He will be the first American Unitarian minister to visit the city behind the Iron Curtain for many years.

Accompanying Dr. Kuebler to Prague will be the Rev. Edward A. Cahill, director of the World Churches Department of the American Unitarian Association and a member of the IARF committee.

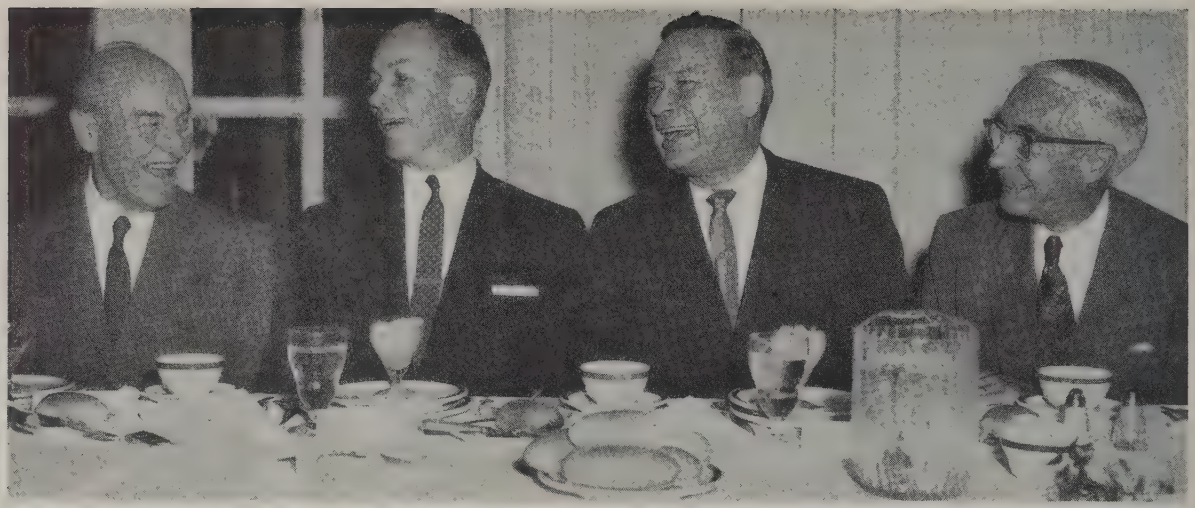
Dr. Kuebler left July 12 and is expected to return to the United States August 9. His itinerary includes visits to several cities in England and Germany; Brussels, Belgium; and Paris and Toulouse, France.

In Prague, Dr. Kuebler and Mr. Cahill will confer with ministers and officials of the Czechoslovak Church and the Unitarian Church in Czechoslovakia.

In England, Dr. Kuebler will deliver lectures on religious education sponsored by the Department of Education of the British General Assembly of Unitarian and Free Christian Churches in London, Liverpool, and Bolton. He also will meet with theological students at Unitarian College, Manchester, and will be the first American to preach in Manchester's rebuilt Cross Street Chapel, dedicated in June.

On the continent, Dr. Kuebler will visit officers of *Le Foyer de l'Ame,* Brussels; explore the possibility of forming new religious liberal groups in Germany and preach in Offenbach; confer with the minister and laymen of *Eglise réformée du Foyer de l'Ame,* Paris; and visit the Unitarian Service Committee's Spanish refugee camp at Toulouse.

Dr. Kuebler said that at the time of the IARF Executive Committee meetings, members of the Secretariat will initiate a plan under which they will preach in the churches in the Frankfort area "to build a bridge of understanding" between German churches and other religious liberals who are members of the IARF.



A NIGHT IT WAS EASY TO LAUGH: Laughter came easily to these four men at the speakers table the night of May 26 when the Unitarian Development Fund announced commitments of more than $750,000 in the first phase of its campaign. Left to right are John O. Richardson, an associate campaign chairman; Dr. Dana McLean Greeley, AUA president; Senator Roman Hruska of Nebraska, banquet speaker; and Percival F. Brundage, campaign chairman. The banquet was at Boston's Sheraton-Plaza Hotel.

SPECIAL GIFTS EXCEED $750,000 IN DEVELOPMENT FUND CAMPAIGN

More than three-quarters of a million dollars in contributions and confirmed commitments has been raised in the first phase of the $3,200,000 Unitarian Development Fund campaign, and further major gifts are expected to swell the total.

Percival F. Brundage, campaign chairman, reported at the anniversary banquet, final event of the 1959 May meetings, that $750,340 had been totaled as special gifts. Solicitations for such gifts began early this year.

United States Senator Roman Hruska of Nebraska, banquet speaker, termed the Development Fund program "the most challenging thing that has faced our denomination in thirty years."

"Its coming has long been overdue," he said, "and it can have an electrifying and unifying effect throughout the entire Unitarian world."

Asserting that "we have doubled our membership in the last decade," Senator Hruska said, "I am quite sanguine when I strongly suggest that we may double it again by 1969."

"Historically," he said, "we have been contributing more than our proportionate share to the development and encouragement of intellectual excellence and leadership. It is our dedicated purpose to retain this position of influence and eminence, which has been widely recognized . . . In fact, its wide acceptance and the desire to be within its march make necessary the . . . Unitarian Development Fund . . ."

Senator Hruska declared that "never before has the denomination embarked on such an ambitious program, and never

THIS IS 'THE DECISIVE HOUR': Percival F. Brundage (right), Unitarian Development Fund campaign chairman, shows a copy of the campaign brochure, "The Decisive Hour," to General Daniel Needham, Newton, Massachusetts, and Mrs. Edwin S. Webster, Chestnut Hill, Massachusetts, at a meeting of the fund's continental committee in Boston's Harvard Club. At right, Unitarians are pictured at their anniversary banquet May 26. (Photos on this page by Atlantic Photo Service, Boston.)

has any fund seemed more certain of success . . . subject to only one proviso: there must be serious attention and application devoted to the task at *all* levels and in *all* areas throughout the United States and Canada.

"Far above the dollar significance of our efforts, however, will be the total impact of the program on the national and international Unitarian fronts. The dollar attainment of the goal is certainly meaningful. But even more important is the fact that we Unitarians will not only maintain our present status, but will go forward to a more commanding position as leaders in the intellectual and spiritual life of our times. Unitarian impact in its times has been, in the future can and will be, far greater than our numbers indicate."

Senator Hruska is a former member of the Board of Directors of the American Unitarian Association and a former president of the Iowa-Nebraska Unitarian Conference. He spoke on "Democracy, the Free Church, and the Future."

"Today," he said, "war endangers our minds and our hearts. The older imperialism sought the conquest of lands; the new imperialism seeks the mastery of intellects."

Speaking on the eve of the funeral of John Foster Dulles, former Secretary of State, he said: "Tomorrow, a grateful nation will pay final tribute and respects to a fallen warrior and a valiant hero who long fought courageously and effectively against the new imperialism. So will the hearts and spirit of the entire nation and of all truly freedom-loving peoples the world over.

"We here join fully in the expression of tribute. We fully feel the deep loss sustained by the forces of things right, decent, and just. We know that without the democracy for which he battled and toiled ceaselessly for a lifetime, we should have no free church. We know also that the free church is one of democracy's strongest hopes and powerful drives."

After the senator's address, Mr. Brundage called for reports from advance gift workers and regional leaders. John Richardson, vice-chairman in charge of advance gifts for New England, reported twenty-nine gifts totaling $402,478. Peter I. B. Lavan, associate chairman, reported eleven gifts totaling $128,100 from the Middle Atlantic States. Wallace Adler, newly elected president of the United Unitarian Appeal, reported for the Meadville region. Mrs. H. Malcolm Priest reported that the First Unitarian Church of Pittsburgh, Pennsylvania, the first society to undertake a Development Fund campaign at the parish level, was nearing its goal. Wallace Trumbull, associate chairman, summarized the campaign reports.

A feature of the banquet was presentation to Dr. Curtis W. Reese, Kissimmee, Florida, of the annual Unitarian Award for outstanding service to the cause of liberal religion. The presentation was made by Dr. Ralph Fuchs, Bloomington, Indiana, chairman of the award committee.

DR. REESE ACCEPTS UNITARIAN AWARD: Dr. Curtis W. Reese, Kissimmee, Florida, accepts from Dr. Ralph F. Fuchs, Bloomington, Indiana, the inscribed citation symbolic of the annual Unitarian Award, conferred upon him at the American Unitarian Association's anniversary banquet May 26 in Boston.

Dr. Dana McLean Greeley, AUA speaker, delivered the closing address. The Rev. John Kielty, secretary of the British General Assembly of Unitarian and Free Christian Churches, presented greetings.

The Waltham, Massachusetts, junior choir and the King's Chapel choir of Boston sang. Invocation was by Dr. Peter H. Samsom and benediction by the Rev. Malcolm R. Sutherland, Jr. The banquet was served at Boston's Sheraton Plaza Hotel.

THE EXERCISE OF FREEDOM

It might have gone unnoticed, except that the Rev. Richard R. Gross, minister, reported it in the newsletter of the Unitarian Church of Keene, New Hampshire:

"At the anniversary banquet I chanced to turn to the table next to mine and there and then was convinced that we were the most liberal movement in the world, that we were exercising our freedom. For there sat a young lady contentedly smoking her pipe."

Delegates Call for Drafting Of Two By-law Proposals

Drafting of by-law provisions pertaining to travel equalization for annual meeting delegates and to the Commission on Planning and Review was authorized by delegates to the 1959 annual meeting of the American Unitarian Association. The proposals are to be submitted to delegates at the 1960 meeting.

The AUA Board of Directors had recommended the drafting of such provisions. Its recommendations derived from a report of the board's Special Committee on Reorganization.

Delegates approved a proposal for appointment of a committee of five to study and recommend a travel equalization plan. The special committee had suggested that each official delegate pay $25 to establish a fund to reimburse certain delegates in proportion to distance traveled.

Delegates also approved appointment of a committee of five to propose by-law changes concerning the Commission on Planning and Review. The AUA board in February approved in principle several changes suggested by the special committee, which would change the commission's name to "Commission on Review and Recommendation," enlarge its membership, and select nominees from panels of names obtained from the regions. The board urged that additional nominees also be obtained from various continental Unitarian organizations.

ANNUAL MEETING IN SESSION: The Rev. James Madison Barr, Albany, New York, addresses delegates to the 1959 AUA annual meeting from microphone at left.

'SPLIT PRESIDENCY' PROPOSAL TO GO BEFORE AUA ANNUAL MEETING IN '60

A series of proposed by-law amendments which would divide the present duties of the president of the American Unitarian Association between a president and an executive director has been postponed for consideration at the 1960 annual meeting.

Under AUA by-laws, the proposal may be passed next year by a majority of persons present and entitled to vote. Passage this year, on first presentation, would have required a two-thirds vote.

The motion for postponement was made at a May 26 session of the annual meeting by Dr. Dale DeWitt, chairman of a Special Committee on Reorganization appointed by the AUA Board of Directors. The committee had offered a similar proposal in its report, but it failed to win board approval. Dr. DeWitt's motion carried by a vote of 293 to 248.

The proposed amendments had been submitted by individual members of the First Unitarian Society of Plainfield, New Jersey. They would create an executive director who would be the chief executive of the AUA and responsible directly to the board. The president would be considered the denominational leader and represent the AUA on public occasions and in fraternal relations with other religious bodies. (*For text of proposals, see May* Register.)

Dr. DeWitt, in moving for postponement, said purpose of the delay would be to provide for widespread discussion. "I believe the Plainfield amendment is not entirely adequate," he added.

Dr. Robert W. Merritt, a Plainfield delegate and one of the sponsors of the proposals, said that "the sponsors are not trying to buy this amendment cheaply. We want good, healthy, full debate."

The Rev. James Madison Barr, Albany, New York, opposed the postponement. "The best way to handle something you don't want," he said, "is to vote it down."

The proposals were debated for some time before the postponement motion was offered. Threading through the debate were criticisms of the board's reporting on the proposals of the Special Committee on Reorganization and calls for clarification of the board's position.

Dr. Leslie T. Pennington, Chicago, Illinois, declared that "the board has been singularly unwilling to communicate with us as to what really happened here."

Dr. Randall S. Hilton, Chicago, expressing hope the proposals would be "held over for full discussion," declared, "I hope we may see a *full* report of the committee." Bernd Foerster, New York City, said he hoped the board "will make its position known."

Several board members responded. The Rev. Walter Donald Kring, AUA secretary, assured delegates the board had discussed the matter fully. J. Ray Shute, Monroe, North Carolina, retiring board member, recalled that Judge Lawrence G. Brooks, chairman of the board, had reported "fully" on the matter at the previous day's session and that a letter reporting on the committee's proposals had been mailed to AUA member societies March 10.

Lincoln P. Bloomfield, Cohasset, Massachusetts, reported that the board "welcomed as a whole Dr. Greeley's proposal for an executive vice-president." The board, he said, "voted by a large majority to create the office and then to name Malcolm Sutherland."

The Rev. Mr. Sutherland now is serving, responsible to the AUA president.

Mr. Bloomfield explained that the committee's proposal called for "a separation of responsibilty from authority."

"The concept of 'traveling salesman' [as the president]," he said, "would not attract the kind of leadership the denomination deserves. I was not attracted by the idea of a Unitarian Grover Whalen."

E. Stanley Goldman of Plainfield, editor of the *Unitarian Record* and one of the sponsors of the Plainfield proposals, asserted that Mr. Bloomfield "wasn't speaking on this amendment."

"The real question," he said, "is whether there shall be a responsible body which can deal directly with AUA business. . . .

"If you say you don't *want* the board to have this responsibility, then the board will not be eager to meet it, and it will drift away."

Dr. Frank O. Holmes, Oklahoma City, opposing the Plainfield proposals, said the present arrangement "combines group strength and group action through the board with individual initiative and leadership. We want to have the full power of individual initiative and leadership," he added, "and we believe we have such leadership through the president."

The Rev. Roger E. Greeley, Kalamazoo, Michigan, declared that "we have witnessed the evolution of the man on the white horse charging forth to save humanity. We have moved from *executive duty* to *spiritual leadership.*"

The Rev. John O. Fisher, West Newton, Massachusetts, said he "would correct the notion that the proposals would 'truncate the office of the presidency.'

"I see no reason," he said, "why a manager should detract one iota from the stature of the president. I see the need for a business manager for the AUA who can concentrate on doing the best possible job with the funds."

The Rev. Nicholas C. Cardell, Jr., associate minister of the Plainfield church, said that "no one was to blame for the Beacon Press fiasco. It is a sad state of affairs when there is no one to blame . . . and nothing to adjust. That is what we are trying to correct."

Miss Jeanette Hopkins, New York City, former news editor of the *Register,* urged defeat of the proposals, asserting they would divide authority among "a figurehead president," a hired employee of the board, and the board itself.

"There is no real protection in structure — only in good people," she said, adding that the proposals would mean "less democracy."

"The farther one gets from the election of the chief executive officer, the farther he gets away from democracy," she said.

A motion for the previous question lost, 238 to 269, and the delegates went on to vote postponement.

AUA Board Acts to Make Its Reports 'Meaningful'

A more complete report from the American Unitarian Association Board of Directors is planned for annual meetings in the future.

A motion for "fuller reports" by Dr. Ralph F. Fuchs, Bloomington, Indiana, was adopted by the board at its May 27 meeting as a result of a discussion initiated by Mrs. Alfred E. Mudge, Brooklyn, New York. Dr. Fuchs urged that the board report be made "a meaningful communication."

Mrs. Mudge expressed concern that the report of the board's Special Committee on Reorganization had not been distributed at the annual meeting. Others noted that a summary of the report had been mailed earlier in the year.

"Don't people who get the reports read their mail?" Dr. Harry Banoff, Los Gatos, California, asked. "Or is our mailing list inadequate?"

The Rev. Walter Donald Kring, AUA secretary, replied that the reports go to ministers, churches, and delegates. Later, Dr. Dana McLean Greeley, reporting as the AUA president, took note of criticism of the board over distribution of the committee's report.

"There have been special circumstances in the last twelve months that have made it difficult for the board to report as fully as it would like," he said. "I believe the board deserves no rebuke whatsoever."

SPEAK ON 'PLAINFIELD PROPOSALS': Two of the principal figures in floor action on the "Plainfield proposals" at the American Unitarian Association's annual meeting May 26 were E. Stanley Goldman (above), Plainfield, New Jersey, editor of the Unitarian Record, *and Dr. Dale DeWitt (right), New York City, Middle Atlantic States regional director. Mr. Goldman spoke in behalf of the proposals as one of the sponsoring group. Dr. DeWitt made the motion for a year's delay in consideration which was adopted. Dr. DeWitt was chairman of the Special Committee on Reorganization which originally proposed a similar plan.*

AUA Delegates Reject Representation Change

A proposed by-law amendment which would have keyed representation at American Unitarian Association meetings to the number of financially contributing members in churches and fellowships stirred lively debate at the 1959 annual meeting before it was defeated.

The vote was 273 to 241, and though the majority favored the proposal, it was short of the two-thirds required for passage.

The key words were "and financially contributing," which were to be inserted in two places in the present Article IV, Section 1, Paragraph (a), Sentence 1 of the present by-laws. Presently, delegates represent "voting members."

The Rev. Roger E. Greeley, Kalamazoo, Michigan, saw little value in such a device. He said: "I understand one church in the Western Conference has one membership figure for AUA and one for UUA [United Unitarian Appeal]. It jumps from 1,700 to 4,000 every year. I think it is more important to know that our members are alive."

The Rev. Donald Harrington, New York City, opposed the amendment on the ground that "it is difficult to determine who is a financially contributing member." The Rev. Paul N. Carnes, Buffalo, New York, favored it as "a move toward financial responsibility."

The Rev. Theodore A. Webb, Haverhill, Massachusetts, pointed out that the proposal "creates a problem for the federated church."

The Rev. Edwin A. Lane, Audubon, New Jersey, supporting the amendment, declared that presently, churches with "clean rolls" do not have fair representation. But the Rev. Manuel R. Holland, Groton, Massachusetts, said that "it is not the function of the AUA to tell churches how they are to list their members."

Mrs. Frank Mathews, Olympia, Washington, suggested that a $1 contribution could be made for any member, and the Rev. Richard R. Gross, Keene, New Hampshire, declared, "I venture to say there is not one person in the United States today who cannot afford $1 for his church."

Leon M. Little, AUA treasurer, expressed the view that "ability to participate in our deliberations should not be made a dollar-and-cents affair."

The proposal had been submitted by the Unitarian Church of Montgomery County, Bethesda, Maryland.

May Meetings Dates Set

The 1960 May meetings will be held Thursday, May 19, through Tuesday, May 24, the American Unitarian Association's Board of Directors decided at its meeting May 27.

AUA TO HOLD ITS ANNUAL MEETING OUTSIDE MASSACHUSETTS IN 1961

American Unitarians will hold the annual meeting of their association outside Massachusetts in 1961 for the first time in 136 years.

Delegates to the 1959 annual meeting voted to adopt without change a series of by-law amendments, proposed by the AUA Board of Directors, which provide for annual meetings outside Massachusetts in odd-numbered years. Biennial General Conferences, which have been held outside the state, will be discontinued after adjournment of the conference scheduled October 27, through November 1 in Syracuse, New York.

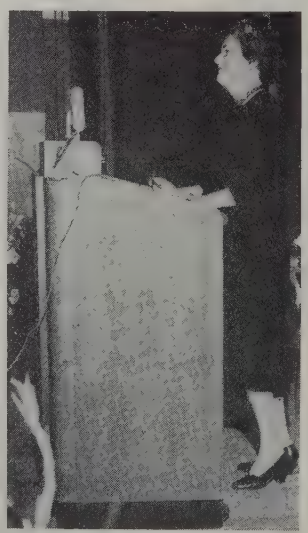
The by-laws also were changed, effective after the Fall conference, to provide for election of members of the Business, Program, and Nominating Committees; members of the Commission on Planning and Review; and Unitarian members of the Council of Liberal Churches (Universalist-Unitarian), Inc., at annual meetings rather than General Conferences. (*For full text of amendments, see pages 45 and 46.*)

One effect of the changes will be to shorten the terms of committee, commission, and council members to be elected at Syracuse. Those elected for nominal two-year terms, for example, will serve only until May, 1961.

The amendments were adopted with little debate. The Rev. Harry H. Hoehler, Beverly, Massachusetts, pointed out that presidential elections, which fall in odd-numbered years, would always take place outside Massachusetts. There are more Unitarian churches in Massachusetts than in any other state.

J. Ray Shute, Monroe, North Carolina, pointed out, however, that absent delegates may vote by mail in such elections.

Delegates also voted to accept Chapter 217 of the Acts of 1959 of the General Court (legislature) of Massachusetts, which would enable the AUA to hold membership meetings anywhere in the United States or Canada. Such acceptance was required under terms of the act to make it effective.



STATE YOUR AMENDMENT: Mrs. Emily Taft Douglas, moderator of the American Unitarian Association, presides at business session during AUA annual meeting.

Regions Will Be Invited To Request Recognition

Regions of the American Unitarian Association are to be invited to affiliate with the association and to file requests for official recognition.

The invitations will implement a by-law amendment adopted by delegates to the 1959 annual meeting. The AUA secretary was authorized to extend the invitations by the Board of Directors at its May 27 meeting.

The new amendment reads:

Article VIII B. Regional Areas

Section 1. The Board of Directors may extend official recognition to a regional organization which has been established by groups of churches or conferences and which in size and location forms a suitable geographical unit for administrative work, provided it requests such recognition, affiliates with the AUA, and becomes a participating organization in the United Unitarian Appeal.

Purpose of the amendment is to clarify the by-laws, which refer to recognition of regions but had provided no recognition procedure.

Lone Unitarian Upholds Principle of Dissent

It was a routine proposal, and there was little reason to expect opposition. The American Unitarian Association's Board of Directors had proposed that the name *Canada* be substituted in the AUA by-laws wherever the words *Dominion of Canada* appear. The reason: though a dominion when the by-laws were adopted, Canada is a dominion no more.

There was no debate. Emily Taft Douglas, moderator, put the question to delegates to the 1959 annual meeting. There was a loud chorus of "ayes."

Opposed? From a remote part of the hall came a lone voice: "No!"

Six Resolutions Adopted But Others Left Dangling

Resolutions produced lively debate, complex parliamentary maneuvering, and expressions of delegate opinion on six subjects before impatience overcame those attending the May 26 final session of the American Unitarian Association's 1959 annual meeting. A motion to adjourn, passed resoundingly, halted the session before the agenda was completed.

Six of eight resolutions, selected by parish referendum for consideration, were adopted, all but one after debate and amendment. Delegates refused to consider three others which had been submitted to the AUA Business Committee by petition. An additional six submitted by petition were left dangling by adjournment.

Adopted without amendment was a resolution calling for regional nominations for the AUA Board of Directors. A resolution on church loans was declared adopted unanimously. Other resolutions adopted dealt with civil rights, integration, support for the United States Supreme Court, and a monitored ban on nuclear testing. (*Text on page 44.*)

Lincoln P. Bloomfield of Cohasset, Massachusetts, a member of the AUA Board of Directors and Executive Committee, questioned the value of such resolutions (*See text on page 8*).

"For many years as a State Department official, I was among the recipients of such resolutions from the AUA and from practically every other denomination in the country," Mr. Bloomfield said. ". . . nine-tenths of those resolutions went into the waste basket . . ."

Mr. Bloomfield criticized several proposed resolutions, including one on "World Peace," which he termed an "example of a shallow, doubtless well-meant, but in many ways dangerous diagnosis of a grave problem." Delegates later stripped the resolution of two of three resolves and part of the third, and then defeated it after a plea that it had become too weak to be effective. They also defeated with little debate a resolution on "Extension and Scope of the International Geophysical Year."

Proposals which the delegates refused to consider included one on merger voting procedures and others on integrated housing and human rights.

Resolutions left dangling called for recognition of the People's Republic of China, support of the principle of nondiscrimination in government employment, an AUA life membership in the National Association for the Advancement of Colored People, greater availability of AUA mailing lists for use, a commemorative postage stamp to honor Theodore Parker, and support of banks of "vital human parts."

NEW UUA PRESIDENT: Wallace Adler (center) of Cleveland, Ohio, was elected president of the United Unitarian Appeal at its annual meeting, May 26, in Boston. Shown with him at the luncheon which preceded the meeting are (left to right) Alan B. Doran, Manhasset, New York, campaign committee chairman; Mrs. Harry Banoff, Los Gatos, California, UUA board member; the Rev. Josiah R. Bartlett, Berkeley, California, master of ceremonies at the luncheon; and Roger Burton, Manhasset, UUA treasurer.

WALLACE ADLER WILL HEAD APPEAL; EIGHT PER CENT GAIN IS REPORTED

Wallace Adler of Cleveland, Ohio, vice-president of the Cashmere Corporation of America, was elected president of the United Unitarian Appeal at its annual meeting, May 26, in Boston.

Appeal members also approved combining their 1959-60 campaign with that of the Unitarian Development Fund. Goal of the combined drive is $1,400,000; it includes $600,000 for support of the nineteen participating agencies of the UUA and $800,000 for Development Fund use.

Final reports on the 1958-59 campaign were presented at the meeting. Total raised was $403,177.36, an increase of 8 per cent over the previous year.

In reporting the total, Roger Burton, UUA treasurer, said "the needs of the denomination are growing far faster than the returns of the campaign." To meet those needs, the UUA will draw on reserve funds this year to increase its allocations to agencies to $448,909.

High honors for regional achievement went to the Thomas Jefferson Conference. It raised a total of $20,916.87, 116 per cent of its goal. The figure was a 46 per cent increase over its previous year's achievement.

Achievements of other regions were:

Meadville Conference, $37,592.82, 99 per cent of goal.

Southern New England Council, $105,343.70, 66 per cent of goal.

Western Conference, $66,759.58, 61 per cent of goal.

Southwestern Conference, $23,916.33, 85 per cent of goal.

Western Canada Conference, $2,116.90, 85 per cent of goal.

Northern New England Region, $16,153.61, 81 per cent of goal.

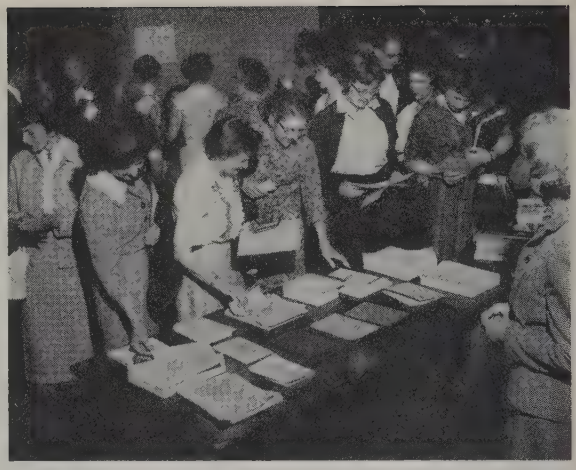
Middle Atlantic States Council, $76,514.64, 70 per cent of goal.

Pacific Coast Council, $43,676.38, 69 per cent of goal.

Elected vice-presidents of the UUA at the meeting were Herbert W. Eber, Montevallo, Alabama; and Howard M. Hess, Detroit, Michigan. Re-elected were Dunbar Holmes, Wayland, Massachusetts, clerk; Mr. Burton, Manhasset, New York, treasurer; and Wesley E. Bevins, Jr., Marblehead, Massachusetts, assistant treasurer.

Directors elected for three-year terms are Edwin C. Frazier, Lancaster, Pennsylvania; the Rev. Jack Mendelsohn, Jr., Boston; and Douglas B. Whiting, Concord, New Hampshire. Mrs. Royal W. Knight, Providence, Rhode Island, was elected to complete the unexpired two years of the term of Mr. Eber. Peter B. Putnam, Princeton, New Jersey, retiring president of the UUA, will continue to serve as a director.

EDUCATION DAY REGISTRATION: Delegates to the annual conference on religious education sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc., register at the First Parish in Cambridge, May 23.



LATEST AIDS IN RELIGIOUS EDUCATION: Delegates examine educational materials displayed at the Education Day conference sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc., May 23.

PRIMARY REQUISITE FOR TEACHER: 'COMMITMENT TO LIBERAL WAY'

How may moral values be taught in the public schools? When is science study religious? What attitudes toward other religious and social groups are presented implicitly in the Beacon Curriculum?

These and other questions were discussed by more than six hundred delegates to the Education Day conference sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc. Education Day, an annual highlight of May meetings, was held Saturday, May 23, in churches and classroom buildings near Harvard Square, Cambridge.

The conference was divided into two sessions; five addresses were presented in the morning and seventeen workshops in the afternoon. Topics of the morning addresses ranged from an examination of the place of adult education in the liberal church to the role of liberal religious scholarship in the universities.

o o o

Dr. Sidney E. Mead, president of the Meadville Theological School, spoke on the latter topic. His title was "Teaching Our Liberal Heritage."

". . . the primary and only necessary requisite for one who would teach 'our liberal heritage' is whole-hearted commitment to the liberal way," Dr. Mead said. "Without such belief and commitment, no matter how much learning and factual knowledge he may have about 'liberals' and 'liberal movements' of the past, he can be no teacher of the liberal heritage, but at most only a storehouse of information for real liberals."

Dr. Mead stated that the development of the modern discipline of history has seen "the gradual working out, establishment, and general acceptance of the rules governing what is acceptable as reliable knowledge about the past." What is considered reliable historical knowledge, he said, is that "which eventually gains the consensus of those in a position to know."

"Therefore, it is in the courts of the discipline of history that the case for our liberal religious heritage must sooner or later be made. And unless it is made there, it will be almost impossible to maintain it in our churches. For in the long run, the correctness and lasting worth of what is taught the children in the church school about our past, how we came to be — where and what we are, and who are our true ancestors — and whether or not these children will have to unlearn later in college or graduate school, depends on the decision made when that teaching is carried to the highest court of appeal in history."

"The discipline of history is based in the universities, which are the intellectual centers of our society. If liberals are to make their case, they must make it there, or be bypassed by the intellectual currents of the age," Dr. Mead concluded.

In closing, Dr. Mead asked for increased denominational support for scholars studying and writing the history of liberal religion.

o o o

Another morning address was delivered by the Rev. Dr. Sophia L. Fahs, curriculum consultant for the CLC, on the topic, "When is Science Study Religious Education?"

Dr. Fahs said that science study becomes religious when it yields five kinds of values:

"The enlarging of children's frames of reverence to include on the one hand the vastness of time and space, and on the other the unimaginably small.

"An understanding and imaginative appreciation of the hidden likenesses and of the unity underneath all diversities.

"The development of empathy toward other living beings.

"New scientific knowledge to forward ethical values.

"A sensitivity to the profound mystery of being.

"These five values . . . are of great religious significance," Dr. Fahs added.

"It is the intellectual humility of scientists that we covet for our children," Dr. Fahs said. "As one reads the writings of scientists today, he becomes conscious of a growing awareness that there is more to the natural universe than has ever been dreamed of. It is in these moments of awareness of the deep mystery of being, in all being everywhere, that scientists and religionists come closest together," Dr. Fahs concluded.

o o o

A third address was delivered by Dr. Bernard E. Olson of the Yale University Intergroup Research Project on "Intergroup Relationships as Seen in the Beacon Curriculum."

The Yale project has four main purposes: To discover whether prejudice exists or is being taught in Protestant educational literature; to classify the

kinds of statements made about outside groups in Protestant literature and discover how other groups are being pictured; to discover what factors influence teaching about other groups, positively or negatively; and to publish the findings of the project to editors and curriculum writers for their use.

The Beacon curriculum was chosen for study by Yale as representative of the liberal point of view within Protestantism.

Dr. Olson summarized the general findings of his project in regard to the Beacon curriculum, and compared it to three of the others most carefully studied: a fundamentalist, a conservative, and a neo-orthodox.

Dr. Olson said that his project shows that the Beacon curriculum takes a positive approach to other ethnic and racial groups but that its attitude toward other Protestant groups and to the Roman Catholic church are somewhat lower.

At the same time, Dr. Olson said that the Beacon curriculum is notably lacking in its presentation of current theological thought within Protestantism.

These findings caused him to ask the question: If the curriculum is to fulfill its expressed purpose of acting as a bridge between the other high global religions and Christianity, how can it do so without presenting some knowledge of the current trends and advances in Christianity itself? Dr. Olson asked if Unitarians and Universalists would not find themselves soon alienated from making a significant contribution to churches' efforts to restate their beliefs in relation to current social and intergroup issues.

o o o

The fourth address was delivered by Dr. Theodore Brameld, professor of educational philosophy at Boston University, on "Moral and Spiritual Values in Education: A Controversial View."

Dr. Brameld stated that "many educators today take the position that moral and spiritual values should be taught in the public schools."

Instead of concealing from students "one or another version of religious experience, the only legitimate approach is to conceal none and to examine all, so that the more rationally considered choices can eventuate," he added.

". . . to advocate complete exclusion of the study of religious doctrines from the public schools is to advocate, in turn, a form of indoctrination: it is a convenient way of insisting that another doctrine . . . is so clearly compatible with the requirements of good education that we need not, or should not, expose it to the unrestricted challenge of alternatives."

Dr. Brameld said that teacher-training programs "should include acquainting at least the majority of teachers with the history of religion, together with its psychology and philosophy. . . . Every teacher must be willing . . . to submit the evidence for his beliefs to public discussion, to communities of persuasion, to other teachers of other faiths, and to students."

"What is needed," Dr. Brameld concluded, "is a fresh approach that, on the one hand, enables teachers to be completely frank with themselves and with their students, and, on the other hand, safeguards the classroom from indoctrination of every preconceived bias or dogma."

o o o

The fifth address, "Adult Education — Its Place in the Liberal Church," was presented by Royal Cloyd, director of the Department of Adult Programs of the CLC.

Mr. Cloyd said that adult programs in churches are divided among five categories: lectures, courses or forums, programs designed to attract persons new to the fellowship, meetings designed to be of service to the community, and education for leadership in the church.

He added that he considered adult programs to be the heart of liberal churches. "My question to any liberal group which seeks the truth is how and when are you searching? If the minister is doing all the searching, I have to wonder on what basis the church calls itself liberal," Mr. Cloyd said.

Mr. Cloyd saw one danger, however, in increasing adult programs in the church. "It would be sad indeed if we developed a pattern which brought a kind of inbreeding that resulted in our talking only to each other."

"Our most important adult program is that which helps Unitarians and Universalists to play their roles as leaders in every field of community endeavor wherein liberal principles of life are involved," he concluded.

o o o

Following luncheons, delegates crossed Harvard Yard, scattered with students studying for final exams, to Sever Hall for workshops.

In addition to the formal programs of Education Day, delegates also had an opportunity for more informal examination of church school materials and activities.

And finally, there were informal discussions. In every corner, or as they walked to and from meetings, church school workers could be seen talking over mutual problems and comparing notes on their solutions.

THE ROLE OF SCIENCE IN RELIGIOUS EDUCATION: The Rev. Dr. Sophia Lyon Fahs delivers an address on "When Is Science Study Religious Education?" at Education Day, Saturday during May meetings.

GRADUATES AT ST. LAWRENCE: Recent graduates of the Theological School of St. Lawrence University, Canton, New York, are shown with Dr. Angus H. MacLean (left), dean of the school, and Dr. Dana McLean Greeley (right), AUA president. Left to right, they are Paul I. MacMillan, Jan V. Knost, Patricia Bateman, and Sydney H. Weaver.

Dr. Greeley Is Among Recipients of Degrees

Dr. Dana McLean Greeley, president of the American Unitarian Association, was one of a number of Unitarian ministers awarded honorary degrees in Spring commencement exercises.

Dr. Greeley received a Doctor of Divinity degree June 7 from St. Lawrence University, Canton, New York, where he was the commencement speaker. He also holds a similar degree from Meadville Theological School, Chicago, Illinois.

Meadville this year awarded Doctor of Divinity degrees to the Rev. Lon Ray Call, minister of the South Nassau Unitarian Church, Baldwin, New York, and the Rev. L. Gordon Adamson, minister of the First Universalist Church, Brunswick, Maine. A similar degree also was awarded to Laurence Staples, retiring executive director of All Souls' Unitarian Church, Washington, D. C.

The Rev. Donald Harrington, minister of Community Church, New York City, was awarded a Doctor of Sacred Theology degree by the Starr King School for the Ministry, Berkeley, California.

$800,000 Mortgage Burned By Peoples Church, Chicago

The Peoples Church of Chicago, Illinois, recently observed the forty-seventh anniversary of the pastorate of Dr. Preston Bradley by burning the $800,000 mortgage on the building. The burning climaxed a year during which the church concentrated on eliminating all indebtedness.

Dr. Bradley is in Europe, where a private interview with Pope John XXIII was arranged for him on July 16 by Bishop Shiel of Chicago. Dr. Bradley planned to preach in England, Ireland, and at the American Church in Paris.

The Peoples Church has outlined a three-year plan working toward the fiftieth anniversary of Dr. Bradley's work in the church and the city.

REV. CARL A. STORM ADVOCATES WORLD-WIDE UNITARIAN EXTENSION

World-wide extension of Unitarianism was suggested by the Rev. Carl A. Storm, minister of the First Unitarian Society of Minneapolis, Minnesota, in his sermon preached May 24 at the May meetings anniversary service in Arlington Street Church, Boston.

"If a Unitarian church in Honolulu," he asked, "why not one in Rome, Bangkok, or Moscow?"

"With the world map in mind," Mr. Storm said, "should we not be thinking of giving specialized training to our theological students? It would not be out of place to have some students versed in Norwegian, Greek, and Chinese."

Mr. Storm said that "the Roman Catholic church tries to expand the faith in every possible direction," but "few Unitarians are noted as geographical explorers. We Unitarians have never been able to travel light with the Bible as our one book. We take along a library!"

Mr. Storm recalled the Unitarian growth of recent years, stating that "the Unitarian map has been considerably extended and enlarged."

"It looked for a time," he said, "as though we were going to shrivel into an insignificant sect. Today, we have churches and fellowships in every state in the Union." The growth of fellowships, he added, "is enough to make a man believe in miracles."

Nevertheless, he warned, "there is a line between being an ecclesiastical assembly line and being a religious fellowship that presses for determination."

There was standing room only, and little of that, at the anniversary service. Observers believed the largest number of ministers in recent years marched in the traditional procession.

Conducting services were the Rev. Jack Mendelsohn, Jr., Indianapolis, Indiana, minister-elect of the Arlington Street Church; the Rev. Arnold F. Westwood, Westport, Connecticut; and Dr. Dana McLean Greeley, president of the American Unitarian Association. John B. Woodworth directed music by the host church's choir.

A reception in the parish hall after the service was sponsored by the General Alliance of Unitarian and Other Liberal Christian Women.

Of the Ministers

Portland, Me., Wilburn Beach Miller installed, May 17.

Winchendon, Mass., David B. Loomis installed, June 4.

Fitchburg, Mass., Richard G. Kimball ordained and installed, June 15.

Danvers, Mass., Charles H. Whittier, Jr., ordained, June 21.

Ray Blakely called to *Sharon, Mass.*

Henry G. Cooper called as associate minister to *Worcester, Mass.*

Martin Greenman called to First Parish Church, *Hingham, Mass.*

J. Harold Hadley called to *Plandome, N. Y.*

Alfred D. Judd called to First Universalist Church, *Claremont, N. H.*

John MacKinnon called to *Indianapolis, Ind.*

Carlyle Meacham called to *Annapolis, Md.*

James J. Reeb called as assistant minister to *Washington, D. C.*

Garth Van Nest called to *Whittier, Calif.*

Herbert F. Vetter, Jr., called as associate minister to *Milton, Mass.*

James P. Wilkes called to Davies Memorial Church, *Washington, D. C.*

David E. Wrigley called to *Belfast, Me.*

Bertha F. Pettengill died May 27.

Walter B. Pedersen died May 11.

Dr. Jack Leaves Evanston For Committee on Africa

Dr. Homer A. Jack, minister of the Unitarian Church of Evanston, Illinois, eleven years, has been appointed full-time associate executive director of the American Committee on Africa.

The American Committee on Africa, which Dr. Jack helped found, is concerned with interpreting Africa to America and America to Africa specifically on a political level.

Dr. Jack long has been interested in African affairs. In 1958, he was a fraternal delegate from the American Committee on Africa to the All-African Peoples Conference held in Accra, Ghana. He attended the Ghana independence celebrations in 1957.

Dr. Jack spent five months in Asia in 1955, attending the Asian-African conference at Bandung, Indonesia, as a journalist. He also visited eight Asian countries and interviewed their leaders.

He is a friend of Dr. Albert Schweitzer and has spent considerable time with him at Lambaréné. In 1952, after he first visited Dr. Schweitzer, Dr. Jack spent three months in Africa, visiting thirteen countries from French West Africa to the Union of South Africa and studying African and Indian movements against *apartheid*.

San Diego Church Honors Mrs. Backus on Retirement

Retirement of Mrs. E. Burdette Backus as religious education director of the First Unitarian Church of San Diego, California, was marked recently at an annual flower communion service, an observance she introduced to the church.

During Mrs. Backus' four-year ministry, the church school grew from 130 to 545 pupils. She headed a staff of 120 persons.

Mrs. Backus is a daughter and a widow of Unitarian ministers and has been active in educational and religious work virtually all her adult life.

Dr. Foote Compiles Catalogues of Hymns

Two catalogues, one of Unitarian hymn writers and their hymns, the other of Universalist, have been compiled by Dr. Henry Wilder Foote for the Hymn Society of America.

The catalogues contain historical summaries of liberal church hymnology, annotated lists of Universalist and Unitarian hymnals, and lists of hymn writers with biographical sketches and titles of their works.

The catalogues were compiled for the society for a proposed dictionary of American hymnology.

HOWARD MATSON NAMED ASSOCIATE DIRECTOR OF UNITARIAN EXTENSION

The Rev. Howard G. Matson, Berkeley, California, will begin work in the early Fall as an associate director of the American Unitarian Association Department of Extension. His appointment by Dr. Dana McLean Greeley, AUA president, was approved June 10 by the AUA Executive Committee.

Creation of such a position was authorized in February by vote of the AUA Board of Directors, and the Rev. Richard B. Gibbs, director of the department, said that efforts to define the duties of the position and to obtain a qualified associate director were begun immediately.

Mr. Matson's principal duties will be research and field work in connection with the fellowship program.

"With Development Fund money making available additional staff and an acceleration of the whole fellowship program, it is entirely possible that within five years we may have approximately 500 fellowships and 500 churches!" Mr. Gibbs said.

"Before this kind of expansion takes place, we ought to know, far better than we do now, how the fellowships fit into the total denominational picture. We must know their needs, their attitudes, and their dynamics.

"This is a research project of Number One priority. Mr. Matson has been invited to consider this assignment. It will be a combination of field work and research. His recommendations would call upon the total resources of the denomination."

Mr. Matson, born in New York City in 1907, was ordained into the Unitarian ministry in 1933 and has been minister of Unitarian churches in Houlton, Maine; Sherborn and South Natick, Massachusetts; and Santa Monica, California. He also has spoken to and worked with numerous fellowships on the West Coast. For three years, he was minister to Unitarian students at the University of California in Los Angeles, the University of Southern California, and Los Angeles City College.

Rev. Howard G. Matson

Mr. Matson also has engaged extensively in social work as executive secretary of the Welfare Council and assistant executive secretary of the Welfare Federation of Newark, New Jersey. For the last four years, he has been field representative for the California division of the American Cancer Society and for the California Association for Mental Health.

Now chairman of the Stebbins Institute Board of Directors, Mr. Matson was dean of the institute's conference and of the Pacific Coast Unitarian Council convention in 1958. He served as a captain in the Air Forces in World War II. He is author of a book, *The Fourth Wise Man,* published in 1954, and of numerous articles in *The Inquirer,* journal of British Unitarianism.

New Ministers Welcomed At Living Tradition Service

Twenty-one new ministers were welcomed at the annual Living Tradition of the Unitarian Ministry service, May 25, at the First Church in Boston. They were greeted by Dr. Dana McLean Greeley, president of the American Unitarian Association, and Dr. Peter H. Samsom, president of the Unitarian Ministers Association. Dr. Dan Huntington Fenn, minister of the First Parish of Wayland, Massachusetts, delivered the welcoming address.

Dr. Leslie T. Pennington, minister of the First Unitarian Society of Chicago, Illinois, read a roll call of ministers deceased since May 26, 1958.

New ministers honored at the service are Peter Arthur Baldwin, Ray Miller Blakely, Richard F. Boeke, Dwight Brown, Victor H. Carpenter, Jr., James Everman Davis, Sophia Lyon Fahs, Alfred H. Fowlie, Jr., Donald R. Fraser, Walter Charles Jolly, William Ronald Jones, Robert Samuel Lehman, David Bullard Loomis, Miles Robert McKey, William R. Moors, Virgil E. Murdock, E. Lynn Partridge, James Joseph Reeb, Charles S. Stephen, Jr., Bruno J. Visco, and Bruce Tappan Wyman.

Ministers deceased were Oswald E. C. J. Helsing, Clara Cook Helvie, Jay William Hudson, William Stanley Nichols, George Francis Patterson, Walter Beckman Pedersen, Howard Polakow, Robert Murray Pratt, J. Adams Puffer, Eugene Rodman Shippen, and Earle Raymond Steeves.

SERVICE COMMITTEE REPORTS: A panel discussion of Unitarian Service Committee projects was held Thursday evening during May meetings. Panelists were (left to right) Dr. Alwin N. Pappenheimer, Jr., of the Harvard Medical School; the Rev. Leslie T. Pennington, First Unitarian Society, Chicago, Illinois; the Rev. W. T. Crutcher, Mount Olive Baptist Church, Knoxville, Tennessee; Laurence Channing, president of the USC; Dr. Martha May Eliot, head of the Department of Maternal and Child Health, Harvard University School of Public Health; Dr. Carleton Washburne, Brooklyn, New York; and Dr. Hylan Lewis, associate director of the USC Department of Community Service, U.S.A.

SERVICE COMMITTEE PANEL TELLS HOW PROGRAM APPLIES PRINCIPLES

"The Unitarian Service Committee does not go into communities to tell people what to do but to encourage group discussion and group action on the problems that confront the communities," Dr. Hylan Lewis said at a forum sponsored by the USC on the opening night of May meetings, May 21, at John Hancock Hall in Boston. Dr. Lewis is associate director of the USC Department of Community Service, U.S.A.

How that principle is applied in USC projects was the major theme of the forum. Five speakers described projects on four continents and told of the impact they are having on local communities. Dr. Martha May Eliot, head of the Department of Maternal and Child Health at the Harvard University School of Public Health, moderated the panel.

First speaker was Dr. Carleton W. Washburne, Brooklyn, New York, who was a participating consultant on the USC educational project in Cambodia. There, the USC has sent teams of educators to establish teacher training schools. The first school founded has been open since December, 1957.

Dr. Washburne said that the project has brought a "sense of mission" to student teachers at the school. "What we do is going to determine the future of our country," he quoted one of them as saying.

Another member of the panel, the Rev. W. T. Crutcher, minister of the Mount Olive Baptist Church, Knoxville, Tennessee, spoke on the work of the Knoxville Area Human Relations Council. The council is an outgrowth of a USC pilot project established to work for better race relations and to prepare the community for public school integration.

He said that the council has established discussion groups on public school integration, which he considers central to the issue of segregation in Knoxville. "If the school goes, the church goes, and if the church goes, the whole community goes," he said.

A Chicago, Illinois, project of the USC was described by Dr. Leslie T. Pennington, minister of the First Unitarian Church and chairman of the USC Chicago area project in neighborhood improvement and human relations.

Dr. Pennington said that desegregation in Chicago "hangs upon desegregation in living areas."

The Chicago area project is working for open occupancy in all neighborhoods. "We are doing it, as the USC always does, in terms of the dynamics of the city of Chicago itself," Dr. Pennington added.

Dr. Alwin N. Pappenheimer of the Harvard Medical School spoke on the USC's medical missions program. He described the international exchange of doctors and medical scientists and made three recommendations for its extension:

- "The USC can perhaps promote exchange of medical scientists and doctors in countries behind the Iron Curtain — particularly peripheral countries," he said.
- The USC might set up international seminars and study groups in child health.
- The USC might work "to prevent the catastrophic consequences of allowing the ever-increasing rate of world population to go unchecked."

Dr. Lewis described the establishment of the first African project of the service committee, a village development program in Nigeria. He said that the purpose of the project is "to work with them, not for them . . . to bring them into the twentieth century."

Water has come to the Nigerian village "as a consequence of the USC's providing the guidance. . . . they themselves have built the new wells," he added.

Following the panel, Laurence M. Channing, USC president, presented citations to John F. Partridge, retiring treasurer, and Dr. Dana McLean Greeley, president of the American Unitarian Association and formerly president of the service committee.

"Dana McLean Greeley invested much of himself in the Unitarian Service Committee during his presidency and its contribution to the cause of human dignity is greater as a result. . . . The USC will always reflect the vision of his leadership and the spirit of his example," Mr. Channing read in part.

The citation given Mr. Partridge stated: "To the post of treasurer he gave his time and talent in most generous measure, and with a constantly cheerful spirit that has endeared him for all time in the affections of the members of the board and staff. Very few have contributed as much to the foundation and the reputation of the Unitarian Service Committee."

At the annual meeting of the USC, May 23, Laurence M. Channing, Boston, was re-elected for a second term as president by the Board of Directors.

Other officers and ten directors elected by the membership were announced at the meeting.

The Rev. Harry C. Meserve, Westport, Connecticut, was re-elected vice-president; Mrs. R. Crary Young, Boston, secretary; and Sanborn Vincent, Norwell, Massachusetts, treasurer.

Newly elected directors are Arthur J. Altmeyer, Madison, Wisconsin; Mrs. Charles T. Boynton, Elkhart, Indiana; Judge Lawrence G. Brooks, Medford, Massachusetts; Dr. McKeen Cattell, New York, New York; Milton A. Dewey, Wilmington, Delaware; Dr. James M. Faulkner, Boston; the Rev. Wilburn Beach Miller, Portland, Maine; Thomas F. Petersen, Cleveland, Ohio; the Rev. Harry B. Scholefield, San Francisco, California; and Dr. Joseph F. Volker, Birmingham, Alabama. Mr. Vincent was appointed to fill a vacancy.

United Nations Seminar Scheduled November 9-11

The third United Nations Seminar for Unitarians and Universalists has been scheduled November 9 through 11 in New York City, Mrs. Elvira K. Fradkin, chairman, has announced.

Separate programs have been provided for an advanced group, composed of persons who have studied the United Nations and visited there before, and for a beginners' group. Both groups will attend dinners and evening meetings jointly.

The program will consist largely of addresses and panel discussions on a variety of subjects with which the UN deals. Attendance at a session of the UN General Assembly is included.

Further information is available from Mrs. Fradkin, in care of Dr. Dale Dewitt, 10 Park Avenue, New York, New York.

CREATION OF 'GRAND DESIGN' URGED FOR UNITARIAN SERVICE COMMITTEE

Creation of a "grand design" for program activities of the Unitarian Service Committee, Inc., has been proposed by a USC Special Study Committee in a mimeographed report dated May, 1959.

The committee also proposed appointment of a director of development "at top staff level" by the USC Board of Directors to work with the executive director in the development of a long-range fund raising program and in the discovery of new and creative program opportunities.

The report stated that the committee "believes that the USC is in a position where it can either move along as it has moved, doing a few useful tasks in a world of great need, receiving the interest and support of a devoted few, or it can, through an imaginative expansion of program and a vigorous effort in the field of public information and fund raising, take a long step forward."

The study committee proposed that the "grand design . . . should emerge from the joint thinking of the executive director, the staff, the Program Committee, and the board." It would raise such questions as: Where does the USC hope to be in 1969? What specific areas of human need ought the USC to be working in? What are its budget goals in terms of growth? Should it reach out to non-Unitarians as well as to Unitarians?

Other administrative suggestions offered in the report:

- Redrafting of Article 1 of the USC by-laws "to cover all possible objectives of the USC in a brief and general way."
- Devising of a "more appropriate organizational structure . . . which would recognize the actual practice" of the USC.
- Creation of "a scale of different types of membership," such as "regular," "supporting," and "sustaining" based upon amount of contribution.
- Centering USC program activities in the New York office, and maintenance of the Boston office for New England fund raising activities and liaison with the American Unitarian Association.
- Closer co-operation between the AUA and the USC.

The study committee also offered several suggestions for expanded program activity:

- Projects of direct service to Unitarians — "if . . . Unitarians in Hungary are in dire need, USC should not be shy about setting up a program to help them."
- "Education in the areas of peace, civil liberties, and the understanding of basic social problems. Often direct service programs emerge from this educational process."
- Projects in scientific research in such problems as population growth, poor land use, poor water supply, and poor agricultural methods.
- Additional local USC projects which "would enable many more Unitarians to see the USC at work and perhaps even to take some active volunteer part in the work itself."

In a section of its report titled "Public Information and Fund Raising," the study committee urged "a more careful cultivation of special gifts," and proposed that this task and "the whole process of appeals to foundations" be part of the work of a director of development. It urged, too, that the USC direct its attention to "winning the interest of Unitarian ministers."

Asserting that the 9,000 members of the USC in the United States and Canada "have very little contact with USC affairs," the study committee suggested publication of a monthly newsletter. It also suggested that membership chapters be formed in communities where membership is sufficient to do so. It proposed, too, that such chapters be given an opportunity to suggest nominees for members of the Board of Directors.

The report also called for "a thorough, objective study of USC public information techniques to bring them into harmony with the grand design."

Members of the study committee were Dr. Harry C. Meserve, chairman; Dr. Alex Burgess, Dr. Daniel S. Cheever, David Crockett, Nathaniel Harris, Samuel Lane, and the Rev. John MacKinnon.

UNITARIAN SERVICE COMMITTEE ELECTS: Three officers of the Unitarian Service Committee, Inc., are shown after their recent election. Laurence M. Channing (left), was re-elected president by the USC Board of Directors. Elected by the membership were Mrs. R. Crary Young, secretary, and Sanborn Vincent, treasurer. The Rev. Harry C. Meserve, not shown, was re-elected vice-president.

LEI FOR LAY LEADER: Mrs. Charles F. Clagg, representing the First Unitarian Church of Honolulu, Hawaii, presents a lei to Mrs. William W. Davies III, president of the General Alliance of Unitarian and Other Liberal Christian Women, as a highlight of Alliance events during May meetings in Boston.

MAJOR SHIFTS IN EMPHASIS TO RESULT FROM MAY MEETINGS ACTION BY ALLIANCE

Major shifts in emphasis by the General Alliance of Unitarian and Other Liberal Christian Women are expected to result from a new statement of purpose, a newly-adopted resolution, and a new service policy.

The statement of purpose was adopted by delegates to the annual meeting of the General Alliance, held May 22 in John Hancock Hall, Boston. Mrs. Nelson A. Burgess, executive director, said the statement, in addition to being more concise, increases the emphasis on exemplification of religious principles in personal relationships.

A resolution adopted at the meeting appeared to add to such an emphasis. Expressing concern for "the moral and ethical issues in problems of human relations," it instructed the General Alliance to form a Human Relations Study Group. The group would prepare and distribute information to the branches pertinent to their local and regional, as well as to national, problems in human relations.

The resolution was offered by branches at Norfolk, Richmond, Charlottesville, and Fairfax, Virginia, where Mrs. Burgess said Alliance women had been particularly effective in promoting better human relations in connection with controversy over racial integration in the public schools.

The new service policy was adopted by the Board of Directors of the General Alliance. It calls for elimination of visits to individual branches by national officers and regional directors and substitution of "neighborhood meetings," at which representatives of branches in an area would meet with the officers.

Mrs. Burgess said that denominational affairs — "the denomination as it relates to the Alliance" — will be stressed at the "neighborhood meetings" in the next year. She plans to visit each region to assist in setting up the conferences.

The new statement of purposes (see May *Register*) was adopted without amendment. It is the first major move resulting from a self-study program in which the General Alliance has been engaging for more than two years.

Another move will be revision of by-laws. Mrs. Walter C. Gartner, Wellfleet, Massachusetts, is chairman of a drafting committee which is to send its proposals to the branches in February for study and to present them for action at the 1960 annual meeting.

Mrs. Burgess said a two-day annual meeting is planned next year to permit a full discussion of by-laws.

A nominating committee's slate of officers (see May *Register*) was elected at the annual meeting. In addition, Mrs. Gordon A. Berg, Oak Park, Illinois, was elected a regional vice-president.

General Alliance events at the May meetings included an annual dinner at the First Lutheran Church, Boston, and an annual national workshop at the organization's headquarters, 25 Beacon Street.

Alliance 'Serves' a Tea Without Teapot, Cloths

How do you serve a tea without a teapot or tablecloths?

The Unitarian Alliance of the Iowa City, Iowa, church devised a solution when planners of a tea reported: "We do not have a single silver samovar, and the tablecloths are in such bad shape as to be a deterrent factor."

"Wanting to do the 'right thing,'" the Alliance invited everyone to a "phantom tea." It was easier than frying a crumpet. All participants had to do was send in fifty cents and stay home.

"In this way," the Alliance stated, "you can assist in the purchase of the new tablecloths, and aid in the Service Committee's clothing drive, without the necessity of getting yourself all decked out just to attend one of those boring affairs you try to *avoid* whenever possible."

Ministers' Workshop Slated At Alliance Fall Conference

A special workshop for ministers, on "Human Relations Problems Faced by the Clergy," is planned at the General Alliance National Conference, October 19 through 23 at East Lansing, Michigan. It will be conducted by members of the Michigan State University faculty.

Ministers and church leaders, as well as Alliance branch members, have been invited to attend the conference, which will be held at the university's Kellogg Center for Continuing Education.

A feature of the conference will be a morning human relations workshop for all registrants. The workshop for ministers will be one of four simultaneous afternoon workshops.

LAYMEN'S LEAGUE PLANS TO CONDUCT EXPERIMENT IN LAY COMMUNICATIONS

The Unitarian Laymen's League is preparing to conduct an experiment in communications as part of a four-point program which has been recommended by a committee of the League's council.

Fred A. Brill, Jr., president, told league members at their observance of the organization's fortieth anniversary that "we are going to find a way to establish a line of denominational communication, by laymen, directly to the laymen in our churches."

Other recommendations in the four-point program, he said, include better churchmanship, more experiment, and more extension.

Mr. Brill said that league councils for years have been struggling with a membership problem, but "we have now arrived at the conclusion that the league should no longer use the major portion of its resources of manpower and money in the futile attempt to keep alive dozens of supper clubs whose commitment to the league's objectives is doubtful. It is our aim that no longer shall the norm for a Laymen's League chapter be a monthly stag party for the amusement of a handful of aimless men."

Mr. Brill predicted that "by establishing lines of communication directly with laymen in the churches and fellowships, the league can do much to make laymen aware of the denominational program and develop leadership for its support" and "can celebrate the *fiftieth* anniversary of its founding as a live, purposeful, representative laymen's movement within the Unitarian denomination."

The anniversary luncheon was served May 23 in the Arlington Street Church, Boston. The program honored founders and past presidents. Attending were seven surviving founders, all of Massachusetts: Livingston Stebbins and Albert Dieffenbach, both of Cambridge; Daniel W. Lincoln, Worcester; Thornton W. Ware, Fitchburg; R. H. Loomis, West Newton; Charles O. Richardson, Weston; and William Channing Brown, Littleton. Four past presidents who attended are William Roger Greeley, and Dwight S. Strong, both of Boston; J. Ray Shute, Monroe, North Carolina; and William C. Loring, Jr., Wellesley, Massachusetts.

H. Talbot Pearson, executive director, announced the re-election of Mr. Brill, Bala-Cynwyd, Pennsylvania, as president; Norris H. Hoyt, Arlington, Massachusetts, secretary; and Earle T. Spear, Canton, Massachusetts, treasurer. Gerald A. Brown, Palo Alto, California, was elected a new regional vice-president.

A proposed by-law amendment which would have permitted association of mixed groups of men and women with the league failed to receive the required two-thirds majority vote at the annual meeting.

LEAGUE HONORS SURVIVING FOUNDERS: Six of the seven surviving founders of the Unitarian Laymen's League who were present to be honored as the league observed its fortieth anniversary at a May meetings luncheon in the Arlington Street Church, Boston, are shown above. They are (left to right) William Channing Brown, Albert Dieffenbach, Charles O. Richardson, Livingston Stebbins, R. H. Loomis, and Daniel W. Lincoln.

Radio Show Helps Increase Pledges to Omaha Church

Faced with a necessity of increasing pledges in a fund drive, the First Unitarian Church of Omaha, Nebraska, devised an unusual solution: a half-hour radio show.

Results have not been fully evaluated but church members who heard the show voluntarily increased their pledges by an average of 11.2 per cent, and the engineer who recorded the show has joined the church.

Two competitive Omaha advertising men, who work together on the finance committee of the church, wrote the program. They are Harold Poff and Bob Gillan.

In order to assure a proper audience for the program, the finance committee arranged for all members of the church to be invited to "cottage meetings" where they could listen in groups. Those who could not attend were called on the evening of the broadcast and told to set their alarm clocks for 9 P.M. in order not to miss the program.

Queen Juliana Honors Plainfield Unitarian

G. Peter Fleck, a trustee of the First Unitarian Society of Plainfield, New Jersey; nominee for director of the American Unitarian Association, and chairman of the extension committee of the Metropolitan (New York) Area Conference, has been honored by Queen Juliana of The Netherlands through appointment as officer in the Order of Orange Nassau, highest distinction in her power to grant. Mr. Fleck is a native of The Netherlands.

HOLMES-WEATHERLY AWARD BESTOWED: The Rev. James C. Brewer, Norfolk, Virginia, receives inscribed citation, lauding him for his work in behalf of civil liberties and conferring the annual Holmes-Weatherly Award of the Unitarian Fellowship for Social Justice, from J. Ray Shute, Monroe, North Carolina, retiring UFSJ president. The presentation took place at the annual UFSJ dinner May 23 at Arlington Street Church, Boston.

MORE UNITARIANS NEEDED TO WORK FOR SOCIAL GOOD, UFSJ DINERS TOLD

Calls for more Unitarians to work for social good and for national legislation to assure human rights were sounded by speakers at the annual dinner of the Unitarian Fellowship for Social Justice, a May meetings event May 23 at the Arlington Street Church, Boston.

Emily Taft Douglas, moderator of the American Unitarian Association, told diners in the principal address that "there are some Unitarians working today for social good . . . in the South, for example," but that "we need more. We need action today because the enemies of the free world are working actively for its defeat."

The Rev. James C. Brewer, minister of the Unitarian Church of Norfolk, Virginia, urged legislation to safeguard human rights in a speech accepting the Holmes-Weatherly Civil Liberties Award in recognition of his leadership of a statewide movement in behalf of the maintenance of public schools in Virginia. He said:

"There are many people in the South who are unable to defend their rights in the courts. . . . When human rights are deprived by a state, it is not just a regional affair; it is a national problem."

The award, an inscribed citation, was presented by J. Ray Shute, Monroe, North Carolina, retiring president of the UFSJ.

Mrs. Douglas spoke of "the mutual need" of the AUA and the UFSJ, saying, "The AUA and the UFSJ need each other. They must work together."

"The AUA, in the year of our Lord 1959 and the fourteenth year of nuclear fission, perhaps has delusions of adequacy," she said, "but we are not fulfilling our role. . . ."

"The AUA," she said wryly, "recognizes its responsibility by passing resolutions! We pass them to please the radicals and shelve them to please the conservatives.

"We're not hypocrites — we're just inept. . . . We're big boys and girls now. We've got to learn to walk."

She suggested that the UFSJ "come closer to the parent denomination — stress what the AUA stresses."

Mrs. Douglas also urged the UFSJ to throw its entire weight on a few issues rather than spreading itself thin on many. "Why not," she asked, "concentrate for one year on civil rights?"

Mrs. A. Powell Davies, Washington, D.C., was elected president of the UFSJ at a business meeting. The Rev. John G. MacKinnon, Wilmington, Delaware, was elected vice-president; Mrs. David Osborn, College Park, Maryland, secretary; and the Rev. Ernest H. Sommerfeld, Alexandria, Virginia, treasurer.

Directors elected at large for two years are the Rev. Erwin A. Gaede, Los Angeles, California, and the Rev. Eugene O. Pickett, Richmond, Virginia, and for four years, Dr. Tracy M. Pullman, Detroit, Michigan, and Mr. Shute.

Regional directors elected are Dr. Wilburn Beach Miller, Portland, Maine; the Rev. Arnold Thaw, Natick, Massachusetts; the Rev. William J. Gold, Schenectady, New York; the Rev. Charles A. Reinhardt, Staten Island, New York; Dale Blosser, Raleigh, North Carolina; the Rev. Donald R. Stout, Port Credit, Ontario; the Rev. Max D. Gaebler, Madison, Wisconsin; the Rev. Albert D'Orlando, New Orleans, Louisiana; the Rev. Brandoch L. Lovely, Austin, Texas; and the Rev. Aron S. Gilmartin, Seattle, Washington.

Senator Receives UFSJ's Backhanded Gratitude

The suggestion by an Alabama state senator that a children's book be suppressed because of what appeared to him to be racial implications drew a backhanded vote of thanks from the Unitarian Fellowship for Social Justice.

The fellowship passed unanimously at its annual meeting May 23 in Boston a resolution submitted by the Rev. Edwin H. Wilson, Yellow Springs, Ohio, which read:

"The Unitarian Fellowship for Social Justice, in annual meeting assembled, thanks State Senator E. O. Eddis of Alabama for calling national attention to the book *The Rabbits' Wedding,* by Garth Williams.

"By his suggestion that this story of the marriage of a little black boy rabbit to a white girl rabbit be burned or otherwise censored, he has shown the futility of all censorship because many thousands of persons who would never have heard of the book otherwise will now read it. Moreover, inasmuch as the illustrator of the book states it was written for children from three to six and has no hate in it and as the publisher, Harper and Bros., states that the book has no political significance, the senator has also indicated vividly the irrationality and childishness of racism."

Jack Zoerheide to Head Greater Boston's UFSJ

Formal founding of the Greater Boston chapter of the Unitarian Fellowship for Social Justice was announced in June.

The Rev. Jack D. Zoerheide, Needham, was elected president and the Rev. Charles S. Stephen, Jr., is secretary-treasurer. The Rev. Charles A. Engvall, Medford, headed a steering committee during the organizational period.

Board members are Miss Eleanor Hedden, Boston; Paul Glynn, South Weymouth; and Ralph McGilvra, Wellesley Hills.

Four Panelists Present Unitarian Christian Views

"Ultimately man's life makes sense only in terms of a reality which is non-finite and non-contingent . . . an infinite creative reality which sustains all finitude, all dependent being in existence," the Rev. Harry Hoehler said in summarizing the annual dinner program of the Unitarian Christian Fellowship, Sunday, May 23, at the Old South Church in Boston.

Mr. Hoehler was one of four panelists, all graduates of or students in the Harvard Divinity School and ministers of historic Massachusetts churches, who presented addresses on the topic, "Toward a Unitarian Understanding of Christianity."

Purpose of the panel was "to clarify a liberal interpretation of the 'basic credentials' of Christianity." Panelists and their topics were Harry M. Stokes, a senior at the Divinity School and assistant to the minister of the First Church in Boston: "Toward an Understanding of Christian Revelation"; the Rev. Victor Howard Carpenter, First Parish in Norwell: "The Christian Understanding of God"; the Rev. Carl Scovel, First Parish in Sudbury: "An Understanding of Christ"; and Mr. Hoehler, First Parish Church in Beverly: "Man and the Church."

Each of the panelists stressed the importance of new theological interpretations of traditional Christian concepts such as the meaning of God's self-disclosure through revelation or the value of Jesus as the messiah of Christian faith. They also emphasized the need for a creative theological approach within the Christian framework as an answer to critics who have labeled Unitarianism negative.

The Rev. Amos Horlacher, minister of the Unitarian Church of Harrisburg, Pennsylvania, moderated the panel. *The Unitarian Christian,* quarterly publication of the fellowship, will print the essays in its next issue.

Dr. Barth Is President Of Religious Arts Guild

Dr. Joseph Barth, minister of King's Chapel, Boston, was elected president of the Religious Arts Guild at its annual meeting, May 22, in Boston.

Re-elected as officers at the meeting were Mrs. Richard Lawrance, Winchester, Massachusetts, secretary, and the Rev. Carl Scovel, minister of the First Parish of Sudbury, Massachusetts.

Directors elected are Mrs. Dan Huntington Fenn, Wayland, Massachusetts; the Rev. Francis Anderson, Jr., Braintree, Massachusetts; Daniel Pinkham, organist of King's Chapel; and Edward Hastings, Boston organist and composer.

NEW CONSTITUTION WILL RETURN PEACE FELLOWSHIP TO PACIFISM

A return to pacifism rather than merely the promotion of peace marked the annual meeting of the Liberal Religious Peace Fellowship (Unitarian-Universalist) held May 22 in Boston's Old South Church.

The new emphasis resulted from adoption of a constitution which included an additional statement of purpose: "To witness personal opposition to war of any kind and be guided by a personal commitment to a philosophy of non-violent action."

Dr. Homer Jack, Evanston, Illinois, retiring president, told members that adoption of the additional statement would mean "a return to a basis of pacifism." The organization had made no commitment to pacifism at its founding, in 1955, through a merger of the Unitarian Pacifist Fellowship and the Aden Ballou Fellowship (Universalist).

Dr. Jack noted that the Liberal Religious Peace Fellowship is affiliated with the Fellowship of Reconciliation and is "parallel to a number of other pacifist organizations in other denominations."

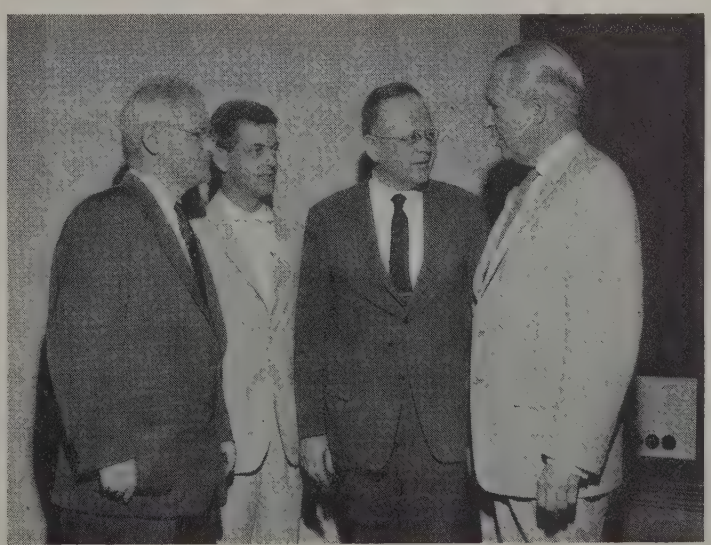
The statement of purpose aroused debate before it passed, various members expressing concern lest it divide the membership. "I see no reason for division," said one. "This doesn't exclude anybody." But another said: "Don't delude yourselves that non-pacifists will want to join."

The Rev. Robert J. O'Brien, Cincinnati, Ohio, was elected chairman of the fellowship; Dr. Tracy M. Pullman, Detroit, Michigan, vice-chairman; the Rev. Paul E. Killinger, Bloomington, Indiana, secretary; and the Rev. George G. Brooks, Saco, Maine, treasurer. Also elected were four executive committee members: Dr. Jack; Mrs. Fred Weideman, Detroit; the Rev. Emerson Schwenk, Cleveland, Ohio; and Bradford Lyttle, Chicago, Illinois.

The organization passed four resolutions:

1. Urging military and political disengagement in Central Europe;
2. Endorsing a proposal to establish a department to deal with international relations in the American Unitarian Association and urging that it be known as the "Department of Peace and International Relations," with a program emphasis on peace education and action;
3. Urging the United States "to support representation in the United Nations of the *existing government* of the Peoples Republic of China"; and
4. Favoring "unconditionally" the immediate cessation of all nuclear bomb testing.

The meeting was followed by a dinner in the Old South parish hall at which Dr. Karl W. Deutsch, Yale University, spoke on "The Impact of Technology on International Relations."



PEACE FELLOWSHIP SPONSORS DINNER: Pictured before a May meetings dinner sponsored by the Liberal Religious Peace Fellowship (Unitarian-Universalist) are (left to right) Dr. Homer A. Jack, retiring president; the Rev. Robert J. O'Brien, newly-elected chairman; Dr. Karl W. Deutsch, Yale University, after-dinner speaker; and Dr. Tracy M. Pullman, vice-chairman.

THE CRITICAL BUT APPROVING EYE: Three principals in the annual meeting of the Unitarian Historical Society inspect the most recent issue of the society's Proceedings. *They are (left to right) Judge Lawrence G. Brooks, who addressed the society; the Rev. David B. Parke, editor; and Dr. Sidney E. Mead, who presided.*

HISTORICAL SOCIETY TOLD APPRECIATION OF DR. ELIOT'S IMPORTANCE WILL GROW

The importance of Frederick May Eliot in Unitarianism will be even more fully appreciated in time to come, the Unitarian Historical Society was told at its fifty-ninth annual meeting May 25 in Boston.

Judge Lawrence G. Brooks, chairman of the Board of Directors of the American Unitarian Association for many years, addressed the society on "Frederick May Eliot as I Knew Him." Dr. Eliot, president of the AUA more than twenty years, died February 17, 1958.

The address will be published in *The Proceedings of the Unitarian Historical Society*, the Rev. David B. Parke, editor, reported.

"For forty years, he [Dr. Eliot] was dedicated to Unitarianism," Judge Brooks said. "He was literally a soldier for its cause."

Judge Brooks characterized Dr. Eliot as a man of superior intellect, an inquiring mind, and a retentive memory, and an executive administrator who enjoyed his work. He had an unusual gift for public speaking, Judge Brooks added, and a forthright, pungent writing style.

Judge Brooks recalled some of the controversies that beset Dr. Eliot and his administration, one over Noel Field, then a representative of the Unitarian Service Committee, and another over the Rev. Stephen H. Fritchman as editor of *The Christian Register.*

Judge Brooks said that Dr. Eliot "had still another problem. He knew what he wanted to accomplish," but "he tended to think opposition to his plans was personal to himself. Opposition and criticism vexed and annoyed him." This gave rise, the judge added, "to the story that Frederick May Eliot was a despot and members of his board were puppets."

A willingness to forgive and forget, however, was coupled with easy vexation, Judge Brooks said. "Strong men stir opposition and Frederick was a strong man. Nobody could challenge his supremacy; in a showdown, no one was his equal."

A capacity audience heard the address in Hale Chapel, First Church in Boston. The address was preceded by a business meeting of the society, over which Dr. Sidney E. Mead presided.

Mr. Parke reported that the society became a Massachusetts corporation in August, 1958. He said the society had conducted three seminars since its last annual meeting and plans to organize seminars in the San Francisco Bay area and New York City.

Principal officers were re-elected. They are Dr. Duncan Howlett, president; Dr. Henry Wilder Foote, vice-president; Mr. Parke, secretary; and Dudley H. Dorr, treasurer. Dr. Mead and Dr. Arnold Crompton were elected honorary vice-presidents and Dr. George H. Williams and Dr. Richard D. Pierce, directors.

Mrs. Hughes Challenges Religious Classes Plan

The wife of a Unitarian minister has challenged a board of education in the conduct of religious education classes in an Ohio public school.

Mrs. L. Wendell Hughes, whose husband is minister of the First Unitarian Church of Dayton, appeared before the Tipp City board to contend that the classes offered to third and fourth grade pupils are unconstitutional. A daughter of Mrs. Hughes was then a fourth grade pupil who elected to attend a supervised study period rather than the religious classes.

Mrs. Hughes cited a summary issued by the Ohio attorney general in 1941 and United States Supreme Court rulings in the McCollum and Zorach cases to support the contention of unconstitutionality.

The Miami County prosecutor, asked by the board for an opinion after Mrs. Hughes's protest, advised the board to "continue your program until ordered by legal authority to terminate the same . . . if the members of your board consider such a program to be reasonable and for the best interests of the students who attend the classes."

He also said that he thought it would be best to permit the complainant to submit the matter for judicial determination.

Iowa, Dakota Unitarians Attend Fellowship Day

Nearly fifty Unitarians attended the second annual Fellowship Day conference, April 26, in Ames, Iowa. Representatives of fellowships in Ames, Marshalltown, and Cedar Falls, Iowa, and Vermillion, South Dakota, as well as Unitarian Church of the Larger Fellowship members were present.

The morning program consisted of a worship service and a talk by Dr. Leonard Feinberg, Iowa State College faculty member, on the reasons for the critical view Asians take of the United States. In the afternoon, delegates formed discussion groups on promotion and programming, religious education, and Unitarian thinking and ideals.

Second Graders Write New Chapter for Book

Second graders in the Bedford, Massachusetts, Unitarian church school have written an additional chapter to the Beacon Press book, *The Tuckers*, which they use as a text. The chapter is titled "Fun on the Ice."

The story was dictated to the teacher, Frank Joslin, by members of the class. Events and setting are taken from experiences of the children at a local recreation area.

Why Beacon Publishes Books on Sociology

Why does Beacon Press publish books on sociology? The question was raised recently by the Rev. Richard Kelley, Newburgh, New York, who had been asked by Edward Darling, director of the American Unitarian Association Department of Publications, to review a Beacon book for the *Register*.

The query, quoted with Mr. Kelley's consent:

"I'd be happy to review the book on *Social Control* (by Edgar Borgatta) for the *Register*. But what's Beacon publishing a sociology book for? We going into the text book trade, too? Cordially, Rick."

The reply: "The very first book to appear over the Beacon imprint was Wright's *Some Ethical Phases of the Labor Question;* and another early one was Forbes's *Social Ideals of a Free Church,* followed by *Zola and the Dreyfus Case.* As a matter of fact, the Annual Report of the AUA for 1902 said: 'It is the purpose of the department to broaden its scope by publishing books dealing with ethical, *sociological,* philanthropic, and similar subjects, as well as those of a more strictly religious nature . . .' (My emphasis). Everybody keeps forgetting the old tradition! Best wishes, Ed."

UNITARIANS HONORED

Dr. Anders S. Lunde, minister of the First Unitarian Church of Philadelphia, Pennsylvania, was program chairman of the annual Founders' Day Forum of the Woman's Medical College of Pennsylvania.

Dr. William C. Gardiner, member of the First Unitarian Church of Niagara Falls, New York, has been elected president of the Electrochemical Society, Inc., an international organization of scientists and engineers.

Bobby Brown, Lubbock, Texas, is in South America as the community's "ambassador" to Chile under sponsorship of sixty-four organizations, including the Unitarian Fellowship of Lubbock. He has been president two years of the Channing Club at Texas Technological College, Lubbock.

Freedoms Foundation has presented one of three top awards in its Americana category to the *Country Courier,* a newspaper edited by the Rev. Douglas C. Morse, Unitarian minister, "for outstanding achievement in bringing about a better understanding of the American way of life." The *Country Courier,* published in West Brookfield, Massachusetts, received the award for an educational advertising series jointly sponsored by the newspaper and local industry "based on the common ideals of our constitutional freedoms."

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. Jack Mendelsohn, Jr., Minister, Mrs. Talbot Pearson, Director of Religious Education. Sunday Morning Service, 11:00 A.M.; Church School, 10:45 A.M.; High School Age Group, 3:30 P.M.; College Age and Young Adults, 6:00 P.M. Regular Tuesday Program; Chapel services 6:00 P.M.; Community Supper 6:45 P.M.; Public Forum, 8:00 P.M.

PENDLE HILL COURSES FOR 1959-60

Autumn term begins October 2

HOWARD BRINTON: Quaker History & Doctrines
Mysticism in Christianity & other religions
Quakerism & Modern Thought

LEWIS BENSON: The Disciple Church in History (Autumn Term)

HENRY CADBURY: Quaker Testimonies, Yesterday & Tomorrow
The Historical Jesus in the 20th Century

ALEXANDRA DOCILI: Crafts Workshop and Writing

MARY MORRISON: The First Three Gospels

RUTH HAYS SMITH: The Old Testament
Contemporary Trends in Religious Thought
Scriptures of Eastern Religions

WILMER YOUNG: Some Problems in Modern Society

three 11 week terms
enrolment for one or more possible
write for brochures covering costs & full details to:

DIRECTOR, PENDLE HILL,
WALLINGFORD, PENNSYLVANIA

STARR KING SCHOOL
for the Ministry

★

The Unitarian training center in the Pacific Region

★

A pioneer graduate program: continuous on-the-job in-service training in partnership with our churches and fellowships, integrated with the academic curriculum.

Summer courses, special emphasis on religious education leadership, courses available at neighboring seminaries and universities.

★

Write: DEAN JOSIAH R. BARTLETT
2441 LeConte Avenue, Berkeley 9, California

CRANE THEOLOGICAL SCHOOL

TUFTS UNIVERSITY

MEDFORD 55, MASS.

A Graduate School training young men and women for the liberal ministry.

Generous financial assistance is available to qualified students.

For information address,

Dean Benjamin B. Hersey

CALIFORNIA NEEDS TEACHERS

For schools and colleges
Good salaries:
State average for 1958-59, $6,050
Junior College average, $7,172
Free registration and credential information.

Personalized Placement to Meet Individual Needs

HALL TEACHERS AGENCY
131 University Avenue
Palo Alto, California

The CAMBRIDGE SCHOOL of WESTON

M. Adolphus Cheek, Jr., Headmaster

This coeducational progressive college preparatory school seeks to make both life and learning a creative process. Inter-racial, Inter-cultural, Non-sectarian. Stimulates constructive effort. Graduates in 45 colleges. Music, art, dramatics, shop. Self-government emphasis. Team and individual sports including skiing. One hundred forty-acre country campus 10 miles west of Boston. Grades: Boarding 9-12; Day 7-12. *For catalog address:*

Registrar, Weston 93, Mass.

Attention Artists!

DESIGNS appropriate to Christmas and Easter for the covers of the Order of Service folders are solicited by the Religious Arts Guild of the American Unitarian Association.

The following specifications should be observed.

1. The cover of the folder is 5½ x 8½. The design may be drawn larger, if convenient, but proportionate dimensions must be used.
2. The design may be pictorial or a hand lettered text (original or quotation). Two colors may be used. In addition, the artist may suggest a color for the paper which would fit the design.
3. Deadline for the Christmas folder design is October 1; for the Easter folder design, January 15.
4. The Directors of the Guild will choose the design to be published, and may not themselves make entries. Designs will be judged on their appropriateness to Unitarian thought today and on the skill with which the artist expresses the idea.
5. All designs must be clearly marked on the reverse side with the artist's name and address. Mail to the Religious Arts Guild of the American Unitarian Association, 25 Beacon St., Boston 8, Mass.

THE BOARD OF DIRECTORS
RELIGIOUS ARTS GUILD

GENERAL CONFERENCE SLATE 1959

For the Business Committee

(to serve for two years)

Milton A. Dewey, Wilmington, Delaware (Renominated)

Member, First Unitarian Society of Wilmington, Delaware; past Chairman of the Board of the First Unitarian Congregation of Toronto; past member of the Board of the Unitarian Service Committee of Canada; member, Board of the Unitarian Service Committee, Inc., and 1959 National Campaign Chairman of the U.S.C. Mr. Dewey has belonged to Unitarian Congregations in South Peel, Ontario, Pittsburgh; and Tulsa. Member of A.U.A. Business Committee, 1957-59. Mr. Dewey is Assistant Sales Manager, Petroleum Additives, du Pont Company.

Jack M. Lynes, Nashville, Tennessee

Member, First Unitarian Church, Nashville. Previous membership First Church, Cleveland, Ohio, and First Church, Louisville, Kentucky. In Louisville, served as Chairman of the Finance Committee. In Nashville, served on the Board; Chairman of local U.U.A.; Chairman of the Finance Committee; member of the R. E. Committee. Member of the Board of Tennessee Conference of the Thomas Jefferson Unitarian Council. Since 1939, Mr. Lynes has been employed by the Liberty Mutual Insurance Company of Boston.

Mrs. George W. Pieksen, St. Louis, Missouri (Renominated)

Member, First Unitarian Church of St. Louis, and member of its Board of Trustees; member of Board of Unitarian Service Committee and Chairman of its Metropolitan St. Louis Campaign; past President of the General Alliance; former member of the Boards of the American Unitarian Association and the United Unitarian Appeal. Mrs. Pieksen also serves on the Boards of the St. Louis Urban League and the Humane Society of Missouri. Member of A.U.A. Business Committee, 1957-59.

H. Malcolm Priest, Pittsburgh, Pennsylvania

Member, First Unitarian Church of Pittsburgh and former President of its Board of Trustees. Former President of the Meadville Unitarian Conference. Retired in 1955 after thirty-seven years of service with the United States Steel Corporation.

Rev. Ross Allen Weston, Arlington, Virginia (Renominated)

Minister, Unitarian Church of Arlington since 1950; previous ministry in Kennebunk, Maine. Prior to 1946 served Methodist churches in New York, New Jersey, and Michigan. Past President, Joseph Priestley Unitarian Conference; past President, Unitarian Fellowship for Social Justice. Mr. Weston is Chairman of the Greater Washington Association of Unitarian Churches and past President of the Community Council for Social Progress. Chairman, A.U.A. Business Committee, 1957-59.

For Commission on Planning and Review

(to serve for four years)

Paul W. Penningroth, Ph.D., Atlanta, Georgia

Member, United Liberal Church, Atlanta. Chairman of the committee appointed to plan for the organization of the churches and fellowships in the states of Alabama, Georgia, and Mississippi into a sub-regional conference. Formerly Director of the Division of Mental Health of the Florida State Board of Health and Assistant Director of the Bureau of Mental Health. Now Assistant Director of the Mental Health Program of the Southern Regional Education Board.

Dr. Tracy M. Pullman, Detroit, Michigan

Minister, Church of Our Father (Unitarian-Universalist), Detroit since 1940; previous ministries in Universalist Church, Salem, Massachusetts, and First Unitarian Church of Cleveland, Ohio. Former member, Board of Directors of the A.U.A. and the Board of Directors of the Western Unitarian Conference; past member and Chairman of the Interim Committee on Unitarian-Universalist Federal Union. Active in the Detroit Round Table of Catholics, Jews and Protestants; member of Board of the Detroit Group Project, American Civil Liberties Union, and Wayne County Chapter of Michigan Society for Mental Health; member of Coordinating Council on Human Relations. Dr. Pullman has been dean of Religious Education Institutes at both Ferry Beach and Lake Geneva.

For Members of the Council of Liberal Churches (Universalist-Unitarian), Inc.

(to serve for four years)

Dr. Merrill E. Bush, Philadelphia, Pennsylvania (Renominated)

Member, Unitarian Society of Germantown. Director of the A.U.A. Department of Adult Education, 1947-52. Chairman, Committee on Education, Council of Liberal Churches. Member of Board, the Hackley School; Vice President and member of Board, Philadelphia Branch, A.C. L.U.; member of Executive Committee, Friends' Council on Education. Dr. Bush is Headmaster of Friends' Central School in Philadelphia. He was formerly Associate Professor of Education, Temple University, Philadelphia. Member of Council of Liberal Churches, 1953-59.

Rev. J. Harold Hadley, Plandome, New York

Minister, North Shore Unitarian Society of Plandome. Previous ministry, First Parish in Framingham, 1953-59. Former Assistant Professor of Philosophy, Simmons College, Boston. Member of C.L.C. Education Committee one year; C.L.C. Adult Programs Advisory Committee; United Unitarian Appeal Budget Committee; former Vice-President, Southern New England Council of Unitarian Churches; former President, South Middlesex Conference of Unitarian Churches. Mr. Hadley is a past President and former Board member of the Area Mental Health Association; former Chairman, United World Federalist Chapter; past President, Area Ministers' Association. Member, A.U.A. Ministry Department Committee. Served as member of Council of Liberal Churches from November, 1958, to fill unexpired term of Dr. Nils Y. Wessell.

Nathaniel L. Harris, Dedham, Massachusetts (Renominated)

Deacon and Trustee, First Church in Dedham since 1932. Regional Vice-President, A.U.A., 1949-51, and Director, 1951-54. Chairman, A.U.A. Budget Committee, 1949-54. Chairman of the Budget Committee, 1947-49, and former Treasurer of the United Unitarian Appeal; past Treasurer of the *Christian Register*. Mr. Harris is Vice-President of the Boston Safe Deposit and Trust Company; Director of the Norfolk and Dedham Mutual Fire Insurance Company; and Trustee of the Dedham Institution for Savings. Member of the Council of Liberal Churches, 1955-59.

Rev. William W. Lewis, Arlington, Massachusetts (Renominated)

Minister, Unitarian Church, Arlington. Member, A.U.A. Board of Directors, 1952-55, and member, Executive Committee, 1954-55. Member, Joint Youth Activities Committee, 1954-55; Chairman, Unitarian-Universalist Commission on Federal Union, 1951-53; member, Joint By-laws Committee on Federal Union, 1951-53; member, Commission on Church Union, 1948-51. Member, Council of Liberal Churches, 1955-59.

For the Nominating Committee

(to serve for four years)

Floyd L. Avery, Concord, New Hampshire

Member, Second Congregational Society (Unitarian), Concord. Member, Prudential Committee. Former Vice-President, New Hampshire Unitarian Association; Director and Treasurer of the Executive Committee, Northern New England Region of Unitarian Churches. Mr. Avery is a graduate of Tufts University Engineering School, Class of 1931. Since 1936, he has been associated with the New Hampshire Department of Public Works and Highways and since 1953 has been the Secondary Roads Engineer.

Rev. John W. Cyrus, Milwaukee, Wisconsin

Minister, First Unitarian Church of Milwaukee since 1956; previous ministry, First Unitarian Church of Omaha, Nebraska, 1943-56. Prior to 1943 served Community Church, Litchfield Park, Arizona; Park and Prospect Christian Church (Disciples), Milwaukee, Wisconsin. Past member, Board of Western Unitarian Conference, Board of Iowa Unitarian Association, Board of American Unitarian Association; past Editor, Newsletter of Unitarian Ministers Association. Past Chairman, Advisory Committee on the Ministry.

Rev. Felix Danford Lion, Palo Alto, California

Minister, Palo Alto Unitarian Church since 1949; previous ministries in Dunkirk, New York; Lawrence, Massachusetts; and Assistant Minister in West Newton, Massachusetts. Past President, Pacific Coast Unitarian Council; former Secretary-Treasurer, Unitarian Fellowship for Social Justice. Mr. Lion is currently on the Board of Directors of the American Civil Liberties Union of Northern California, the Board of the Unitarian Senior Housing Association, and is President of the Bay Area Unitarian Ministers Association.

Mrs. Frederick G. Tryon, Arlington, Virginia

Member, Unitarian Church of Arlington. Chairman, Personnel Policy Committee and member, Committee on Physical Planning and Committee for Study of Social Problems; past Chairman, Board of Trustees of the Arlington Church. Past member of the Greater Washington Committee for Unitarian Advance. A founder and past President, Community Council for Social Progress (inter-racial and inter-faith) sponsored by the Arlington Church. For twenty-nine years, member of the staff of the American Association of University Women as Director of Publications and Public Relations and staff associate for the A.A.U.W. million dollar fellowship fund campaign. Now retired.

For the Program Committee

(to serve for two years)

Mrs. William H. Adams, III, Jacksonville, Florida

Member, The Unitarian Church of Jacksonville. Chairman, Denominational Affairs Committee of the Jacksonville Church; Vice-President, Florida Conference of Liberal Churches; member, Thomas Jefferson Unitarian Council Board of Directors. A past President of the Jacksonville Unitarian Church. Program Director of the 1957 Blue Ridge Institute. Primary teacher in the public schools.

Seichi Konzo, Champaign, Illinois

Member, Universalist-Unitarian Church of Urbana, Illinois. Moderator for Urbana Church, 1957-59. Mr. Konzo has been associated with the University of Illinois since 1927 and is a Professor of Mechanical Engineering.

Mrs. J. Robert Reynolds, Leominster, Massachusetts

Member, First Congregational Society (Unitarian) of Leominster. Member of the Ministry Committee; Secretary of the Denominational Planning Council; has served as a Director and Vice-President of the Northeast Region of the General Alliance. Chairman, Religious Education Committee of the Leominster Church, Board of Trustees of the Leominster Hospital, Board of Trustees of the Leominster Public Library.

Rev. Elbridge F. Stoneham, Exeter, New Hampshire

Minister, First Unitarian Society of Exeter since 1942. Previous ministries in Canton, Massachusetts; Winchendon, Massachusetts; and Stoneham, Massachusetts. Former Secretary, New England Unitarian Ministers Association; Registrar for five years, N.E.U.M.A. Mid-Winter Institute; President, Unitarian Service Pension Society. President, Exeter District Community Service Association; Vice-Chairman, Exeter District American Red Cross. Editor, *Unitarian Progress,* publication of the Northern New England Region of Unitarian Churches; member, Nominating Committee, New Hampshire Unitarian Association.

Rev. Arnold F. Westwood, Westport, Connecticut (Renominated)

Minister, First Unitarian Church of Fairfield County, Connecticut, since 1958. Previous ministries in the Unitarian Church of Urbana, 1948-58, and Brewster-Yarmouthport, Massachusetts. Former Director of Channing-Murray Foundation at the University of Illinois; former Chairman, Western Unitarian Conference College Centers Committee; former President, American Unitarian Youth. Mr. Westwood is the author of "Modern Man's Mythology," "Four Freedoms for a New Age," and other pamphlets. Member, A.U.A. College Centers Committee, 1958-60; member, A.U.A. Program Committee, 1957-59.

Fritchmans Represent Church at Peace Council

The Rev. and Mrs. Stephen H. Fritchman were official delegates from the First Unitarian Church of Los Angeles, California, to the Tenth Congress of the World Council of Peace in Stockholm, Sweden, May 8-13.

THE THEOLOGICAL SCHOOL OF ST. LAWRENCE UNIVERSITY

Prepares men and women for Leadership in the Liberal Churches

B. D. degree or professional certification in Religious Education

SMALL CLASSES
CLOSE FACULTY CONTACT
FINE STUDENT FELLOWSHIP
SCHOLARSHIPS

ANGUS H. MacLEAN, Dean

Write for information to

MAX A. KAPP, *Registrar*
THE THEOLOGICAL SCHOOL
CANTON, NEW YORK

The Meadville Theological School (Unitarian) with which is associated Lombard (Universalist) is dedicated primarily to the education of ministers for these liberal churches. To this end B.D., M.A., and Ph.D. programs are offered. A year of supervised in-service training is central in its B.D. program, which thus uniquely combines academic work with practical experience.

Meadville's faculty is the Federated Theological Faculty of the University of Chicago. Students at Meadville are graduate students of the university, and have all the privileges of that status.

For information about the courses of study, costs, financial aid, housing, etc., write to:

President Sidney E. Mead
5701 Woodlawn Avenue
Chicago 37, Illinois

By-law Amendments

(*Continued from page 45*)

GENERAL PROPOSAL.

So as not to interfere with the holding of the 1959 General Conference, it is proposed that with respect to each of the foregoing six amendments, if they are adopted, the votes of adoption shall provide that the amendments shall not become effective until the adjournment of the 1959 General Conference of the Association.

PROPOSAL 7.

It is proposed to amend the by-laws of the American Unitarian Association by inserting after Article VII A a new Article VII B as follows:

Article VII B. Regional Areas

Section 1. The Board of Directors may extend official recognition to a regional organization which has been established by groups of churches or conferences and which in size and location forms a suitable geographical unit for administrative work, provided it requests such recognition, affiliates with the AUA, and becomes a participating organization in the United Unitarian Appeal.

PROPOSAL 8.

When some of the present by-laws were adopted the name "Dominion of Canada" was correct. At present Canada is not a dominion.

It is proposed, therefore, to amend the by-laws of the American Unitarian Association by striking out the name "Dominion of Canada" wherever it appears and substituting therefor the name "Canada."

KING'S CHAPEL (1686) Corner Tremont and School Sts. Dr. Joseph Barth, Minister. Sunday Morning Service at 11 o'clock. Open daily 9 A.M.-4 P.M.

STRATFORD MILITARY ACADEMY

Grades 1-8. Each boy's course of study individually planned. Thorough basic instruction. Supervision of health, habits, behavior, character growth. Beneficial military program. Water, woodland, playground sports; work activities; crafts, music. Unitarian Chapel. Summer camp and school. Near Philadelphia. Stratford, N. J. William T. Hade, Director

Woodside Cottages

217 Prospect Street
Framingham Centre, Mass.

A long established home for the treatment and care of the aged and chronically ill. Superior accommodations tastefully appointed. Private rooms only. No committed cases. Under same management since the turn of the century.

Arthur H. Ward, M.D.,
Medical Director

COMMITTEE MEMBERS FOR 1959-60 ARE LISTED AFTER APPOINTMENTS

Committee appointments recommended by Dr. Dana McLean Greeley, president, were approved by the American Unitarian Association's Board of Directors at its meeting May 27. Membership of the committees, including new appointees:

Standing committees:

Executive Committee: Lawrence G. Brooks, chairman; Lincoln P. Bloomfield, Mrs. Harry D. Brown, C. Rodgers Burgin, Dana McLean Greeley, William P. Jenkins, Walter D. Kring, Leon M. Little, Bradford Norris, Miss Helen C. Robertson, and Frank H. Schramm.

Investment Committee: C. Rodgers Burgin, chairman; David B. Ames, Arthur L. Coburn, Jr., Dudley H. Dorr, Edward C. Johnson, Jr., and Leon M. Little.

Budget Committee: Frank H. Schramm, chairman; Hayward H. Coburn, Leon M. Little, and Frederick S. Youngs.

Building Loan Committee: W. Beach Miller, chairman; Laurence M. Channing, John O. Fisher, Richard B. Gibbs, Maynard Harris, and Douglas B. Whiting.

Ministerial Fellowship Committee: Joseph Barth, William MacAllen, Stanley G. Estes, Harry J. Klotz, Mrs. Elbridge Stoneham, Roscoe E. Trueblood, Robert L. Zoerheide, Mrs. James Luther Adams, Ralph N. Helverson, and Frank Frederick and Dana McLean Greeley, *ex-officiis.*

Historical Library Committee: Robert D. Richardson, chairman; Miss Katherine F. Crothers, Malcolm M. Ferguson, Henry W. Foote, Charles C. Forman, George T. Goodspeed, Mrs. Philip G. Johnson, Richard D. Pierce, David B. Parke, George H. Williams, John Wilson, and C. Conrad Wright.

Departmental advisory committees:

Department of Church Extension Committee: William P. Jenkins, chairman; Mrs. Rudolph Amann, Harry Banoff, Ralph C. Barnhart, James M. Barr, Peter Fleck, Kenneth O. MacKenzie, Frank H. Schramm, Frederick S. Youngs, Arthur Graham, and Mrs. Harry R. Burns.

Ministry Department Committee: Josiah R. Bartlett, chairman; Joseph Barth, Harold Hadley, John N. Booth, Raymond O. Chaffee, Charles C. Forman, Mrs. Frank B. Frederick, William M. MacAllen, Mrs. J. Robert Reynolds, Peter Samsom, and Mrs. Alfred E. Mudge.

Ministerial Aid Committee: Palfrey Perkins, chairman; Bradford E. Gale, Dan Huntington Fenn, Robert D. Richardson and Stephen Phillips.

Scholarship Aid Committee: Miles Hanson, Jr., chairman; Kenneth O. Gesner, Charles O. Richardson, Jr., and Robert C. Withington.

Sustentation Committee: Charles S. Bolster, chairman; Carl Bihldorff, Robert A. Storer, and Keith F. Warren.

Chaplains' Committee: William B. Rice, chairman; John O. Fisher, Richard H. Huff, Ernest W. Kuebler, and Harry B. Scholefield.

Publications Committee: William Spaulding, chairman; Thomas Wilson, William McCarthy, Jack Mendelsohn, Jr., and Arthur H. Tripp.

Register Advisory Committee: Jack Mendelsohn Jr., chairman; Ben H. Bagdikian, Berkeley B. Blake, W. Wallace Bush, Dan H. Fenn, Jr., Raymond C. Hopkins, and Edwin A. Lane.

Pamphlet Commission: Arthur H. Tripp, chairman; James K. Allen, Mrs. Harry D. Brown, William W. Lewis, William C. Loring, Jr., Donald W. Rowley, Harry B. Scholefield, Wayne Shuttee, and Herbert F. Vetter, Jr.

World Churches Committee: Floyd H. Ross, chairman; James Luther Adams, Karl W. Deutsch, Ralph N. Helverson, Ernest W. Kuebler, John H. Lathrop, Mrs. David B. Loomis, Richard D. Pierce, Miss Helen C. Robertson, H. Talbot Pearson, Pierre van Paassen, Christopher Raible, John W. Laws, and Charles F. Van Dine.

Special committees (previously appointed):

Committee on Theological Education: Raymond B. Johnson, chairman; Ralph F. Fuchs, Mrs. Frank B. Frederick, Thomas Hale Ham, Harry H. Hoehler, Francis Keppel, Robert Killam, William MacAllen, William B. Rice, Peter Samsom, and Leon C. Fay, *ex officio.*

College Centers Committee: Mason F. McGinness, chairman; Richard A. Kellaway, secretary; Ernest Cassara, Mrs. Frank B. Frederick, William J. Gold, Robert J. Holden, C. Leon Hopper, and Arnold F. Westwood.

Regional Study Committee: James A. Gibson, chairman; Charles S. Bolster, Edwin T. Buehrer, Leonard M. Hunting, Harold K. Shelley, J. Ray Shute, and Horace F. Westwood.

Membership of the Board of Directors of the Unitarian Church of the Larger Fellowship was announced; Albert Dieffenbach, chairman; Mrs. Rudolf Amann, Harry Hoehler, Mrs. Frances Pettee, Mrs. Lucy Richardson, and Jack Zoerheide.

Appointments of Malcolm R. Sutherland, Jr., and Mrs. Harry D. Brown as AUA representatives to the Denominational Planning Council were confirmed.

Hotel Bellevue

On Beacon Hill, Boston

Next to State House

Single Rooms with Bath, $6.75 up

Frankly Speaking

I had served the denomination in various capacities before, but I never have had a more challenging or satisfying year than in the last twelve months. The associations at 25 Beacon Street, and visits during the traveling of 66,000 miles in the field, have constituted, frankly speaking, almost boundless inspiration for me; and while they have disclosed problems of even greater magnitude than I had anticipated, they have revealed also a potential for our faith beyond my highest dreams.

Nothing is more vital than the increase of love in our hearts and in our midst; but with intelligent effort we also can improve the vehicles of our faith and our freedom and our fellowship, and extend our life and our influence. At the same time that we accelerate our very significant growth throughout the continent, we must endeavor to bring abreast of that growth the services that we render, both out of central headquarters, and through the regions.

As I reflect upon the year's activities, I am moved to cite several special achievements: the Chicago IARF Congress in August, with over 800 delegates present, including more than 100 from abroad; the wise and courageous leadership given in the South, perhaps most conspicuously in Norfolk, Virginia, and in Knoxville, Tennessee, to the causes of integration and the public schools; the vindication by the United States Supreme Court of the position taken by some of our California churches in regard to the so-called loyalty oath; the participation of the American delegation in the dedication of the new British Unitarian headquarters in London; the Human Rights broadcast from coast to coast in December conducted by the Universalist Church of America and ourselves jointly; the first A. Powell Davies Memorial Lecture by Adlai Stevenson in Washington; the purchase of a new house for office space directly behind 25 Beacon Street, an annex long sorely needed, and now happily to be named the Frederick May Eliot House. I must also express gratitude for the recent and very generous gift of a president's house at the foot of Beacon Hill, 33 Brimmer Street, by Emmet L. Richardson of Milwaukee, Wisconsin, and Concord, Massachusetts, for many years treasurer of Meadville Theological School, a member of the Board of the Western Conference, and a member of the Board of Directors of the American Unitarian Association. Had I time, I should commend the Fellowship for Social Justice for another excellent workshop in Washington and would speak of the recent inspiring installation service of the Rev. Duncan Howlett in All Souls' Church in Washington, with dignitaries from Lawrence Staples, whose distinguished service to the whole denomination is so well known, to Bishop Oxnam, leading American Protestant churchman, taking part. I would mention even new great structures in Palo Alto and Oklahoma City and Evanston and Indianapolis and Knoxville and Duxbury and Wellesley Hills and many other communities, but we have to be brief.

As did Louis Cornish in 1927, and Frederick Eliot in 1937, so of course, have I a few goals in my mind for our denomination. I think we can increase to more than 20,000 copies our Register *circulation in a short time, and do at least a half-a-million dollars' worth of book business through the Beacon Press annually, and tremendously enlarge the usefulness of our Building Loan Fund for construction of church edifices. I think we can send more preachers and educators and organizers into the field, and not only on the North American continent, but even presently south of the canal and overseas.*

Our largest measurable tasks are to raise our Development Fund and united agencies goal of $3,800,000, and, if the denominations will it, to effect consolidation with a unity of spirit and with vision and practical efficiency.

But aside from this I would cite four specific aims: (1) Closer communication and a keener sense of cooperation among us, and withal the vindication of the democratic process, which, if it cannot work among us, can hardly be expected to work among the faiths and races and nations of mankind. (2) The development of a more positive faith and commitment which will enable us to be sufficiently consecrated to our work and dynamic in providing the religious leadership needed by our civilization. (3) The strengthening of our outreach, and service, and social and cultural influence through various channels, present and new association departments, the Unitarian Service Committee, and other vehicles that we may foster. (4) The establishment of at least twenty new churches per year and fifty new fellowships for the spreading of Unitarianism, or Unitarianism and Universalism.

We must make no little plans. We must waste no energies. We never have had so bright or challenging a prospect. May our inspiration be equal to the tasks at hand and our achievement match our vision; and may the blessing of God strengthen us for the service of all mankind. (Excerpts from Annual Report)

DANA MCLEAN GREELEY

Starr King School
for the Ministry
2441 LeConte Ave.
Berkeley 4, Calif.
12/59

Mid-Summer

Perhaps
you have now
leisure to study

Remember !
widest variety in
many versions
many languages

SCRIPTURES
can be purchased from

MASSACHUSETTS
BIBLE SOCIETY
41 Bromfield Street
Boston 8, Massachusetts

Dear Lucretius:

I see by your rec
TIQUE OF RELIG
OPHY (5.00) is your current bestseller. How nice! Could you explain how the club works? Is membership contingent on joining up and incurring some long-run obligation? Or may I tell interested people that by writing you they can get the book for $3.50?

/s/ Walter Kaufmann

* * * * *

Hvmanist Book Clvb
XXVII Millport Ave.
New Canaan, Conn.

Dear Prof. Kaufmann:

Yes, your book (the most significant volume of its kind this decade, in my opinion) is still bestseller at only $3.50. Runners-up are Charles Francis Potter's LOST YEARS OF JESUS REVEALED (50¢), Bertrand Russell's WHY I AM NOT A CHRISTIAN ($3.15), and Frazer's GOLDEN BOUGH ($3.25).

Tell your friends our "members" are simply customers — no minimum orders are required. Have them send for our special discounts. We may never get listed on the Big Board, either in this life or the next, but we're every bit as satisfied as are our nearly one thousand customers.

Lucretius

DO YOU MISS
"A UNITARIAN IN WASHINGTON"
BY MARY BLANSHARD?

If so, join the U.F.S.J. and continue to read this monthly column in *Unitarian Action*. Dues $5.00 per year.

UNITARIAN FELLOWSHIP FOR SOCIAL JUSTICE
245 2ND STREET, N.E. WASHINGTON, D. C.

A *Register* Subscription at

1/2 price

Beginning September 1, 1959, new subscribers may obtain *The Unitarian Register* for one year (ten issues) for half price: $2.00! The offer will supersede all other individual subscription plans as of midnight August 31.

And for regular subscribers, a suggestion: What better gift for a non-subscribing friend than the *Register* in its attractive, easier-to-read, new format for only $2.00 for the first year? Use the coupon below.

THE UNITARIAN *Register*, 25 Beacon Street, Boston 8, Massachusetts
Please enter a one-year subscription for this first-time subscriber:

.....

.....

.....

Signed .....

☐ I enclose
two dollars ($2.00) .....

BEACON PRESS . . .

The Beacon Press aspires to be a voice of freedom, reason, and tolerance in human affairs: to publish responsible works of outstanding scholarship without regard to sect or party; to follow advancing truth rather than tradition or dogma; and to examine impartially all representative points of view by means of the best studies available. In this way it intends to be the spearhead of the new surge in liberal religion in the mid-20th century under the aegis of the American Unitarian Association, and reflecting the centuries of struggle for human liberty, human dignity, and human welfare.

MIDSUMMER READING

FROM SHAKESPEARE TO EXISTENTIALISM
Studies in Poetry, Religion, and Philosophy
By Walter Kaufmann $5.95

THE IDEA OF THE UNIVERSITY
By Karl Jaspers
Edited by Karl W. Deutsch
Introduction by Robert Ulich
$3.75

A YEAR OF MONDAY MORNINGS
By Charles Mohler $3.50
Published July 29

OF STARS AND MEN
By Harlow Shapley $3.50

— At Your Church Bookstore —